A NEW
LITERAL TRANSLATION
FROM THE ORIGINAL GREEK,
OF ALL THE
APOSTOLICAL EPISTLES.

WITH
A COMMENTARY, AND NOTES,
PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL;

TO WHICH IS ADDED,
A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

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THE SECOND EDITION.—IN SIX VOLUMES.
TO WHICH IS PREFIXED,
AN ACCOUNT OF THE LIFE OF THE AUTHOR.

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OF

THE SIXTH VOLUME.

A NEW

A NEW LITERAL TRANSLATION OF THE FIRST EPISTLE OF THE APOSTLE JOHN.

PREFACE.

Sect. I. *The Hiſtory of John the Apoſtle.*

JOHN the writer of this epiſtle and of the goſpel which bears his name, was the ſon of Zebedee a fiſher who had a boat, and nets, and hired ſervants, Mark i. 20, and followed his occupation on the ſea of Galilee.—From Matt. xxvii. 55. compared with Mark xv. 40. it appears that the name of Zebedee's wife was Salomè; for in the former of theſe paſſages, ſhe is called *the mother of Zebedee's children,* who in the latter is named Salomè.—Zebedee had another ſon whoſe name was *James,* and who ſeems to have been elder than John. Both of them were fiſhers like their father, and aſſiſted him in his buſineſs, till they were called to follow Jeſus.—They ſeem all to have lived in one family in the town of Bethſaida, which being ſituated near the ſea of Galilee, was a convenient ſtation for fiſhers.

 Becauſe

Becaufe the mother of Zebedee's children, is mentioned among the women who followed Jefus from Galilee to the laft paffover, miniftring to him, as related, Matt. xxvii. 56. Lardner conjectures, that Zebedee was then dead, and that the two brothers lived in feparate houfes. For when our Lord, upon the crofs, recommended his mother to John, it is faid, John xix. 27. *From that hour that difciple took her unto his own home.* Perhaps John and his mother Salome lived together.—Theophylact was of opinion that John's mother was related to our Lord: And Lardner, whom I have generally followed in giving John's hiftory, fuppofes that that relation encouraged her to afk the two chief places in Chrift's kingdom for her fons; and that it was the occafion of our Lord's committing the care of his mother to John. But there is no evidence in fcripture of Zebedee's children being related to our Lord by their mother.

John had not the advantage of a learned education. For we are told, Acts iv. 13. that *the Council perceived Peter and John were unlearned men.* Neverthelefs, like the generality of the Jewifh common people of that age, they may have been well acquainted with the fcriptures; having often heard them read in the fynagogues. And as with the reft of their countrymen, they expected the coming of the Meffiah about that time, they lent a willing ear to the Baptift, when he publifhed, that Meffiah was actually come, though the people did not know him, John i. 26.—Afterward when the Baptift pointed out Jefus to his difciples, ver. 29. *as the lamb of God who taketh away the fin of the world,* he faid to them, ver. 33. *I knew him not* to be Meffiah, *but he who fent me to baptize with water the fame faid to me, upon whom thou fhalt fee the Spirit defcending and remaining on him, the fame is he who baptizeth with the Holy Ghoft,* 34. *And I faw and bare record that this is the Son of God.* If the fons of Zebedee were of the number of thofe to whom John teftified that Jefus was the Son of God, we may believe they attached themfelves early to him, and were among thofe who are called his difciples, and to whom he manifefted his glory at the marriage in Cana, by turning water into wine, John ii. 11.

After the miracle in Cana, the fons of Zebedee feem to have followed their ordinary occupation, till Jefus called them to attend

tend on him conftantly, as mentioned, Matt. iv. For the evangelift having related the calling of Peter and Andrew, adds, ver. 21. *And going on from thence, he faw other two brethren, James the fon of Zebedee, aad John his brother, in a fhip with Zebedee their father mending their nets; and he called them,* 22, *and they immediately left the fhip and their father, and followed him;* namely, when *he went about all Galilee, teaching in their fynagogues, and preaching the good news of the kingdom, and healing all manner of ficknefs, and all manner of difeafe among the people.*

Some time after this, Jefus chofe twelve of his difciples to be with him always, that they might be eye and ear-witneffes of all he did and faid. and be qualified to teftify the fame to the world; and in particular, qualified to bear witnefs to his refurrection from the dead. Thefe chofen perfons Jefus named apoftles; and the fons of Zebedee being of that number, he firnamed them *Boanerges*, or *fons of thunder*, to mark the courage with which they would afterwards preach him to the world, as *Chrift the fon of God.*—How well James fulfilled his Mafter's prediction, may be known from his being put to death by Herod Agrippa, not long after our Lord's afcenfion, on account of his boldly teftifying the refurrection of Jefus from the dead; fo that he became the firft martyr among the apoftles.—Cave in his life of James, fays the fons of Zebedee had the firname of *Boanerges* given them, on account of the impetuofity of their tempers. And it muft be acknowledged that they fhewed too much anger, in their propofal to have the Samaritans deftroyed by fire from heaven, becaufe they refufed to receive Jefus, as he was going up to Jerufalem to worfhip, Luke ix. 54. *Lord wilt thou, that we command fire to come down from heaven, and confume them, even as Elijah did?*

But although James and John fhewed improper zeal on the occafion mentioned, they were highly efteemed by their Mafter, for their other good qualities; as appears from this, that of all the apoftles they only, with Peter, were admitted by him to be the witneffes of the refurrection of Jairus's daughter, and of our Lord's transfiguration, and of his agony in the garden. John more efpecially was fo much beloved of Jefus, that he was called *the difciple whom he loved.*—His benevolent difpofition John

manifested in this his first epistle, by the frequency and earnestness with which he recommended mutual love to the disciples of Christ. — With benevolence, John joined great fortitude and constancy in his attachment to his Master. For he only of the twelve, attended him during his crucifixion; and saw the blood and water issue from his side, when the soldier pierced it with a spear; and, I doubt not, was present when his body was laid in the sepulchre; and saw the sepulchre closed with a stone.—He with Peter, ran to the sepulchre, when Mary Magdalen brought word that the Lord's body was taken away.—He was present also when Jesus shewed himself to his apostles, on the evening of the day of his resurrection; and on the eighth day thereafter.—He with his brother James, was present when Jesus shewed himself to his disciples at the sea of Tiberias; and to the five hundred on the mountain in Galilee, mentioned Matt. xxviii. 16.—Moreover, he was present with the rest of the apostles, when our Lord ascended into heaven from the mount of Olives. So that, with the greatest propriety and truth, he could begin his first epistle with saying, *That which was from the beginning which we have heard, which we have seen*, &c. *we declare unto you;* referring to his gospel, in which he hath narrated the crucifixion, miracles, sufferings, death, and resurrection of the living Word; his appearances to his disciples after his resurrection; and last of all, his ascension into heaven.—To conclude, John was one of the one hundred and twenty upon whom the Holy Ghost descended, on the day of Pentecost which immediately followed our Lord's ascension.

After the effusion of the Holy Spirit, John displayed the greatest boldness in maintaining his master's cause, when with Peter he was brought before the council, and was strictly charged not to teach in the name of Jesus. For on that occasion, he made the noble answer recorded, Act iv. 19. *Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye. For we cannot but speak the things which we have heard and seen.*

We are told, Acts viii. 14. That *when the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent to them Peter and John, that they might receive the Holy Ghost.* It seems none could confer that gift but apostles.

From

From Gal. ii. 9, it appears that John was prefent at the council of Jerufalem, which met A. D. 49. or 50. to determine the great queftion agitated in the church of Antioch; namely, whether it was neceffary to the falvation of the believing Gentiles, that they fhould be circumcifed.—And if, as is probable, John had his ordinary refidence in Jerufalem till that time, he had his fhare in working the many figns and wonders, which are faid to have been done by the hands of the apoftles, Acts ii. 43. iv. 33. v. 12.

We are told, Rev. i. 9. That John was banifhed to the Ifle of Patmos, for the word of God, and for the teftimony of Jefus. In that ifland, he was favoured with the vifions, which he hath recorded in his book of the Revelation.

The foregoing particulars concerning John, are all mentioned in the New Teftament. The fathers in their writings add, that John lived to a great age; that he fpent the latter part of his life moftly at Ephefus the metropolis of the province of Afia; that the Roman emperor Domitian banifhed him to Patmos about the year 95; confequently after the deftruction of Jerufalem. But Grotius and Sir Ifaac Newton, place John's banifhment to Patmos, the former in the reign of Claudius, the latter in the reign of Nero: confequently before the deftruction of Jerufalem. And in fupport of their opinion, they allege fome teftimonies of later writers, together with other particulars: But Lardner, Can. vol. 1. p. 359.—377. hath fhewed, that thefe things are infufficient for eftablifhing the early date of John's banifhment. He therefore adheres to the common opinion, that John was banifhed to Patmos, by Domitian's edict for perfecuting the Chriftians, publifhed in the latter part of his reign, A. D. 95. Domitian died September 18. A. D. 96. and was fucceeded by Nerva, in the firft year of whofe reign, if not fooner, John being releafed, returned to Ephefus, where, according to the ancients, he died in the third year of the Emperor Trajan, anfwering to A. D. 100. Or, as Jerome expreffes it, he died in the 68th year after our Lord's paffion; which was the third of Trajan. Wherefore, if Lampe's opinion is well founded, that John was born in the fame year with his mafter, he muft have been an hundred years old when he died.

The time of John's leaving Judea is unknown. But, as in Luke's hiſtory of Paul's travels, John is not mentioned, and no ſalutation is ſent to him in any of the epiſtles which Paul wrote from Rome to the churches of Aſia, not even in his epiſtle to the Epheſians, nor in the epiſtles which in the latter part of his life he wrote to Timothy in Epheſus, it is reaſonable to think, that John was not at Epheſus while Paul was alive. I therefore am of their opinion, who ſuppoſe that John remained in Judea, from the time of the council of Jeruſalem, till he ſaw Jeruſalem encompaſſed with armies, and obſerved the other ſigns of its approaching deſtruction foretold by his maſter; that he then fled into Aſia; and coming at length to Epheſus, he fixed his ordinary reſidence in that city, and abode there till his death; as all the ancient Chriſtian writers teſtify.—Becauſe none of theſe writers ſay our Lord's mother went with John into Aſia, Cave, Baſnage, and Lardner conjecture that ſhe died before John left Judea.

The other particulars, ſaid by the ancients to have happened to John after he ſettled at Epheſus, it is needleſs to mention; as ſome of them are not ſufficiently atteſted, and others of them are embelliſhed with circumſtances evidently fabulous. Yet, if the reader is deſirous to know, what ancient authors have reported concerning our apoſtle after he went into Aſia, he will find the paſſages of their writings, in which theſe things are mentioned, quoted by Lardner, Canon, vol. 1. beginning at page 349.

Sect. II. *Of the Authenticity of the firſt Epiſtle of John.*

The authenticity of any ancient writing is eſtabliſhed, Firſt, by the teſtimony of contemporary, and of ſucceeding authors, whoſe works have come down to us; and who ſpeak of that writing, as known to be the work of the perſon whoſe name it bears.—Secondly, by the ſuitableneſs of the things contained in ſuch a writing, to the character and circumſtances of its ſuppoſed author; and by the ſimilarity of its ſtyle, to the ſtyle of the other acknowledged writings of that author.—The former of theſe proofs is called *the external evidence* of the authenticity of

of a writing: The latter its *internal evidence.* Where these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

The external evidence of the authenticity of John's first epistle shall be laid before the reader in the preface to the second epistle, sect. 1. by shewing that the earliest and best Christian writers have all with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator who omitted the second epistle of Peter, the second and third epistles of John, and the epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, hath translated John's first epistle, as an apostolical writing of which there never was any doubt.

In this preface, therefore, we shall state the internal evidence of the authenticity of the first epistle ascribed to John, by shewing, First, that in respect of its matter; and Secondly, that in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author.—In respect of the matter or subject of the epistle under consideration, the writer of it hath discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning, have acknowledged to be the work of John the apostle.

Epistle.	Gospel.
CHAP. I. 1. That which was from the beginning—ὃ εθεασαμεθα, which we have contemplated—concerning the living word.	Chap. I. 1 In the beginning was the word. 14. And, εθεασαμεθα, we beheld his glory. 4. In him was life. 14. The word was made flesh.
II. 5. Whosoever keepeth his word, truly in that man the love of God is perfected.	XIV. 23. If a man love me, he will keep my words, and my Father will love him.

II. 6. He who ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked. See chap. iii. 24. iv. 13. 16.	XV. 4. Abide in me and I in you. As the branch cannot bring forth fruit of itſelf, except it abide in the vine, no more can ye, except ye abide in me.
II. 8. I write to you a new commandment.	XIII. 34. A new commandment I give to you,
III. 11. This is the meſſage which ye have heard from the beginning, that we ſhould love one another.	that ye love one another as I have loved you.
II. 8. The darkneſs paſſeth away, and the light which is true, now ſhineth.	I. 5. The light ſhineth in darkneſs. 9. That was the true light.
10. Abideth in the light, and there is no ſtumbling-block to him.	XI. 10. If a man walk in the night, he ſtumbleth, becauſe there is no light to him.
II. 13. Young children, I write to you, becauſe ye have known the Father.	XVII. 3. This is the eternal life that they might know thee the only true God.
14. Becauſe ye have known him from the beginning.	And Jeſus Chriſt whom thou haſt ſent.
II. 29. Every one who worketh righteouſneſs, is begotten of God. See alſo iii. 9. v. 1.	III. 3. Except a man be begotten again. 5. Except a man be begotten of water and of the Spirit.
III. 1. Behold how great love the Father hath beſtowed on us, that we ſhould be called the ſons of God!	I. 12. To them he gave power to become the ſons of God, even to them who believe on his name.
III. 2. We ſhall be like him, for we ſhall ſee him as he is.	XVII. 24. Be with me where I am, that they may behold my glory.
III. 8. He who worketh ſin is of the devil; for the devil ſinneth from the beginning.	VIII. 44. Ye are of your father the devil—He was a murderer from the beginning.

III. 13. Do

III. 13. Do not wonder, my brethren, that the world hateth you.	XV. 20. If they have perfecuted me, they will alfo perfecute you.
IV. 9. By this the love of God was manifefted, that God fent his Son, the only begotten, into the world, that we might live through him.	III. 16. God fo loved the world, that he gave his only begotten Son, that whofoever believeth on him might not perifh, but have everlafting life.
IV. 12. No man hath feen God at any time.	I. 18. No man hath feen God at any time.
V. 13. Thefe things I have written to you who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.	XX. 31. Thefe things are written that ye might believe that Jefus is the Chrift the Son of God, and that believing ye might have life through his name.
V. 14. If we afk any thing according to his will, he heareth us.	XIV. 14. If ye fhall afk any thing in my name, I will do it.
V. 20. The fon of God is come, and hath given us an underftanding, that we may know him that is true, and we are in him that is true, even in his Son Jefus Chrift. This is the true God, and eternal life.	XVII. 2. Thou haft given him power over all flefh, that he might give eternal life to as many as thou haft given him. 3. And this is the eternal life, that they might know thee the only true God, and Jefus Chrift whom thou haft fent.

From the above comparifon of the firft epiftle of John with his gofpel, there appears fuch an exact agreement of fentiment in the two writings, that no reader who is capable of difcerning what is peculiar in an author's turn of thinking, can entertain the leaft doubt of their being the productions of one and the fame writer. Farther, fince John hath not mentioned his own name in his gofpel, the want of his name in the epiftle, is no proof that it was not writtten by him; but rather a prefumption that

that it is his, especially as he hath sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle, that he was an eye and ear witness, of the things which he hath written concerning the living Word.

2. The style of this epistle, being the same with the style of the gospel of John, it is, by that internal mark, likewise shewed to be his writing.—In his gospel John doth not content himself with simply affirming or denying a thing, but to strengthen his affirmation he denieth its contrary. In like manner to strengthen his denial of a thing, he affirms its contrary. See John i. 20. iii. 36. v. 24. vi. 22. The same manner of expressing things strongly, is found in the epistle. For example, chap. ii. 4. *He who saith I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.*—Ver. 27. *The same unction teacheth you concerning all things, and is truth, and is no lie.*—Chap. iv. 2. *Every spirit, which confesseth Jesus Christ hath come in the flesh, is from God.* 3. *And every spirit, which doth not confess Jesus Christ hath come in the flesh, is not from God.*

In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun, *This.*—Chap. i. 19. Αυτη, *This is the testimony.*—iii. 19. Αυτη, *This is the condemnation, that light*, &c.—vi. 29. Τȣτο, *This is the work of God.*—ver. 40. Τȣτο, *This is the will of him.*—ver. 50. Ὁυτος, *This is the bread which came down from heaven.*—xvii. 3. Αυτη, *This is the eternal life* —In the epistle, the same emphatical manner of expression is found, chap. i. 5. ii. 25. *This is the promise.*—iii. 23. Αυτη, *This is his commandment.*—v. 3. Αυτη, *This is the love of God.*—ver. 4. *This is the victory.*—ver. 6. Ὁυτος, *This is he who came by water.*—ver. 14. *This is the boldness which we have with him.*

Such is the internal evidence, on which all Christians, from the beginning, have received the first epistle of John, as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle.

Sect. III. *Of the State of the Christian Church, at the Time John wrote his First Epistle; and of his Design in writing it.*

The apostle John, having lived to see great corruptions, both in doctrine and practice, introduced into the church, by many who

who professed themselves the disciples of Christ, employed the last years of his life in opposing these corruptions. For he wrote his three epistles, to establish the truths concerning the person and offices of Christ, and to condemn the errors then prevailing contrary to these truths. Also to repress the lewd practices, for the sake of which these errors were embraced.—Besides, he considered that his testimony to the truths concerning the person and offices of Christ, together with his direct condemnation of the opposite errors, published to the world in his inspired writings, would be of singular use in preserving the faithful from being seduced by the false teachers and other corrupters of Christianity, who in future ages might arise and trouble the church. See the preface to James, Sect. 4.

The heretical teachers who infested the church in the first age, finding Messiah called in the Jewish scriptures, *God, and the Son of God*, thought it impossible that he could be made flesh. In this sentiment, these teachers followed the Jewish chief priests, elders, and scribes, who being assembled in full council, unanimously condemned Jesus as a blasphemer, because being a man, he called himself *Christ the Son of the blessed God*. See 1 John v. 5. note. Upon this decision, one class of the ancient false teachers founded their error concerning the person of Christ. For, while they acknowledged his divinity, they denied his humanity; that is, the reality of his appearing in the flesh. (See 1 John iv. 2, 3. v. 1.) and contended, that his body was only a body in appearance; that he neither suffered nor died; and that he did none of the things related of him in the gospel. He seemed indeed to do these things, which, in their opinion, was a sufficient foundation for the evangelists to relate them as done by him. But their reality as matters of fact, they absolutely denied. More particularly, having affirmed that he died only in appearance, they denied his having made a propitiation for the sins of the world by his death, chap. ii. 2. They likewise denied, that he arose from the dead and ascended into heaven. In short, according to them, the things ascribed to Jesus in the gospels, were altogether imaginary. This was the opinion of Basilides, and of all the heretics in the first age to whom the fathers

fathers have given the name of *Docetæ*, or *Phantasiastæ*; but who by the apostle John are more emphatically called, *antichrists*, chap. iv. 3. because they were opposers of Christ as come in the flesh.—By pretending that Christ suffered death only in appearance, the Docetæ endeavoured to avoid the ignominy of the crucifixion of their Master, and to free themselves from that obligation to suffer for their religion, which was laid on them both by Christ's precept and example.

On the other hand, the Cerinthians and Ebionites adopted a doctrine concerning the Christ, which, though contrary to that just now described, was equally erroneous. They acknowledged the reality of the things written in the gospels concerning Jesus. But like many in modern times, who admit nothing as true which they are not able to comprehend, they denied that Jesus was *the Christ* or Son of God, chap. ii. 22. because they could not reconcile the things which happened to him, with their idea of the Son of God. This class of heretics were said by the fathers Λυειν τον Ιησυν, *to dissolve Jesus*. See chap. iv. 3. note 1. end For they affirmed, that Christ entered into Jesus at his baptism in the form of a dove, but flew away from him before his passion.—B. Horsley, in let. xiv. to Dr. Priestley saith, "The Cerinthians held, that Christ being restored to Jesus after "his resurrection, it rendered the man Jesus an object of di-"vine honours." They believed it seems that Jesus was originally and essentially a man; and that whatever divinity he possessed was adventitious, consequently was separable from him.

The former sort of false teachers having denied the humanity, and the latter the divinity of our Lord, the apostle John to confirm all the disciples in the belief of the truth concerning the person and offices of Christ, wrote this his first epistle, in which he expresly asserted that *Jesus Christ is the son of God*, chap. i. 3. 7. iv. 15. and that he came in the flesh. See chap. iv. 2. note.

Here let it be observed, that the opinions of the Docetæ, on the one hand, and of the Cerinthians on the other, concerning the person and offices of Christ, make it probable that the apostles taught, and that the first Christians believed Christ to be both God

God and man. For if the Docetæ had not been taught the divinity of Christ, they had no temptation to deny his humanity. And if the Cerinthians had not been taught the humanity of Christ, they would have been under no necessity of denying his divinity. But fancying it impossible that both parts of the apostle's doctrine concerning the Christ could be true, the one class of heretics to maintain his divinity, thought themselves obliged to deny his humanity, and the other to maintain his humanity, supposed it necessary to deny his divinity.—To this argument by which it is rendered probable that the apostles taught, and the first Christians believed Jesus Christ to be both God and man, the Socinians perhaps will reply, that the members of the church of Jerusalem being called *Ebionites* by the ancients, is a proof, not only that the church of Jerusalem held the opinion of Ebion concerning the mere humanity of Christ, but that the apostles who planted and instructed that church held the same opinion; because it is natural to suppose that the faith of the teachers and of the disciples on this article was the same, consequently that the apostles themselves were Unitarians. Nevertheless, from the account which Origen hath given of the brethren of the church of Jerusalem, who he tells us were called *Ebionites* by the ancients, it appears that this name, as applied to the Hebrew Christians, by no means leads to these conclusions. For in his second book against Celsus, sect. 1. in answer to the Jew, who alleged that the Jewish Christians, being deceived by Christ, had forsaken the laws and institutions of their fathers, and gone over to a different name and manner of living, Origen affirmed, "That they had not forsaken the law "of their fathers, but lived according to it, being *named* from "the poorness of the law; (he means, named *Ebionites*) for a "poor person is called by the Jews, *Ebion*. Hence, those of "the Jews who received Jesus, are called *Ebionites*." The Jewish believers therefore, according to Origen, were called *Ebionites*, not because they held the opinion of Ebion concerning the mere humanity of Christ, but because they adhered to the law of Moses, and expected only the poor temporal rewards which were promised in that law. Whereas the proper *Ebionites* were those who had a low opinion of the person of Christ. So Eusebius

Eusebius informs us, E.H. lib. 3. c. 27. "The ancients called them "*Ebionites*, who entertained a poor and low notion of Christ; "for they thought him only, λιτον και κοινον, a simple and common "man."—Farther, admitting that the argument taken from the appellation of *Ebionites*, which was given by the ancients to the members of the church of Jerusalem, were well founded, it would not prove that all, or even the greatest part of them, held the doctrine of the mere humanity of Christ. For in comprehending the whole body of the Hebrew Christians under the appellation of Ebionites, Origen himself acknowledgeth in the third section of the same second book, that he wrote incorrectly, since he there distinguishes the Hebrew Christians into three sects, one of which, he tells us, discarded the law entirely; consequently they were not *Ebionites*, but orthodox Christians. The same distinction Jerome hath made in his commentary on Isaiah ix. 1, 2, 3. where he speaks of Hebrews believing in Christ, and as a class of people distinct from them mentions *Nazarenes*, who observed the law, but despised the traditions of the Pharisees, thought highly of Paul, and held the doctrine of our Lord's divinity. See also his Comment. on Isaiah viii. 14.—21.—More than this, although it were granted, for argument's sake, that the brethren of the church of Jerusalem, generally believed the doctrine of Christ's mere humanity, it will not prove that the apostles by whom they were instructed were of the same opinion, unless we think the Hebrew Christians could not be enticed by false teachers to forsake their first faith. This, it is presumed, no one will affirm who recollects that the Laodiceans are an example of a whole church declining from its first faith, even in the days of the apostles, Rev. iii. 14.—18.—Lastly, in this question it is of importance to know that the doctrine of the proper Ebionites concerning the mere humanity of Christ, was deemed heretical by the church in the days of Irenæus, who wrote his books against heresies in the year 176 or 177. For in the list which he hath given of heretics, *lib.* 1. he places the *Ebionites* between the Cerinthians and the Nicolaitans, both of them acknowledged heretics. And in his third book he refutes, by testimonies from the scriptures, the opinion of those who

who affirmed that Christ was a mere man engendered of Joseph; which was precisely the opinion of the proper Ebionites. Now if the Ebionæan doctrine concerning the person of Christ, was esteemed by the church heretical so early as in the time of Irenæus, it could neither be the doctrine of the apostles nor of the first Christians.—Upon the whole, the argument of the Socinians to prove that both the apostles and the first Christians were Unitarians, taken from the members of the church of Jerusalem being called *Ebionites* by the ancients, is by no means conclusive.

Besides the heretics above mentioned, there was a third sort who troubled the church in the apostle's days, named *Nicolaitans*, Rev. ii. 15. These, the ancient Christian writers called *Gnostics*; because, misunderstanding our Lord's words, John xvii. 3. *This is the life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*, they affirmed that nothing was necessary to eternal life, but the *knowledge* of the true God and of his Son Jesus Christ. With them, therefore, *knowledge* was the highest, and indeed the only Christian virtue; and therefore, whoever possessed the knowledge of God and of Christ, was sure of salvation, whatever his character and actions might be.—Farther, because the apostle Paul, in his epistles, had taught the doctrine of justification by faith without works of law, these heretics affirmed, that Christ had set men free from the obligation of the law of God as a rule of life; consequently that in the gospel dispensation believers being under no law whatever, they sinned not by any thing they did, however contrary it might be to the laws, whether of God or of men. According to them, the only thing incumbent on believers, in order to their obtaining eternal life, was to *abide in Christ*; by which they meant, abiding in the knowledge and profession of the gospel. This impious doctrine, the Nicolaitans anxiously propagated, for the purpose of alluring wicked men to become their disciples, that they might draw money from them, which they spent in gratifying their lusts. Accordingly our Lord, in his epistle to the church of Pergamos, Rev. ii. 14. represents the Nicolaitans as *holding the doctrine of Balaam, who*, (as Peter expresses it, 2 Pet. ii. 15. *loving the hire of unrighteousness*), *taught*

Balak

Balak to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed to idols, and to commit whoredom.—Farther, becauſe theſe ungodly teachers, whilſt they inculcated the moſt immoral doctrines, pretended to be inſpired, our Lord gave them the name of *Jezabel* Ahab's wife, who, being addicted to ſorcery and divination, was a great favourer of the prophets of Baal. Perhaps alſo the Nicolaitans, to gain the reputation of inſpired teachers, imitated the prophets of Baal in their extaſies.—Our Lord's condemnation of the doctrines and practices of theſe impoſtors, we have in the following paſſage, Rev. ii. 20. *Thou ſuffereſt that woman Jezabel, who calleth herſelf a propheteſs, to teach, and to deceive my ſervants to commit whoredom, and to eat things ſacrificed to idols.*—Concerning this claſs of falſe teachers, it is proper to remark that their error, did not conſiſt in denying the eſſential difference between moral good and evil, but in affirming, that Chriſt having purchaſed for his people an abſolute freedom from the laws both of God and men, they were not bound by any rules of morality, but were at liberty to do what they pleaſed; ſo that being incapable of ſinning they were not ſubject to puniſhment. This doctrine leading its abettors to all manner of licentiouſneſs, our Lord had good reaſon to ſay of the Nicolaitans, Rev. ii. 6. that *he hated their deeds*; and alſo *their doctrine*, ver. 15.

The licentious doctrines and abominable practices of the Nicolaitans, being adapted to the corrupt inclinations of the wicked, were eagerly embraced by many, in the latter part of the apoſtle John's days. He, therefore, judged it neceſſary in this epiſtle, to condemn theſe doctrines and practices, in the plaineſt and ſtrongeſt terms. See chap. i. 8.—10. ii. 1.—3. iii. 4.—For a more particular account of the Gnoſtics, taken from Moſheim, ſee pref. to the Coloſſ. ſect. 2. paragr. 3. from the end.

SECT. IV. *Of the Time when, and the Place where, John wrote his Firſt Epiſtle.*

Grotius, Hammond, Whitby, and Benſon, think John wrote his firſt epiſtle before the deſtruction of Jeruſalem. Benſon fixes

fixes it to A. D. 68. anſwering to the 14th year of the emperor Nero, not long before the deſtruction of Jeruſalem. This opinion he founds on chap. ii. 18. where the apoſtle ſays, *young children it is the laſt hour*; by which Benſon underſtands, the laſt hour of the duration of the Jewiſh church and ſtate. But Lampe, who ſuppoſed this epiſtle was written after the deſtruction of Jeruſalem, thought the apoſtle might ſay, *It is the laſt hour*, not only before, but after Jeruſalem was deſtroyed.—Wall in his note on theſe words, after mentioning that Grotius and Hammond interpreted them of the time immediately preceding the deſtruction of Jeruſalem, which happened A. D. 69. adds, "Nor are St. John's words, like thoſe of any one who "was foretelling that event, but rather of one who was ſpeak-"ing of the preſent ſtate of the Chriſtian religion."—The commentators who ſuppoſe this epiſtle was written before Jeruſalem was deſtroyed, appeal likewiſe in ſupport of their opinion to chap. ii. 13. *Fathers, I write to you, becauſe ye have known him from the beginning.* For this, they think, could be ſaid only to perſons who had ſeen and converſed with Chriſt; of which deſcription there might be many alive, at the time Jeruſalem was deſtroyed.

Other commentators aſſign a much later date to this epiſtle.—Mill and Le Clerc place it A. D. 91. or 92.—Baſnage A. D. 98.—Beauſobre and L'Enfant in the end of the firſt century when John was very old: on which account, they think, he called himſelf in his ſecond and third epiſtles, *The Elder.*—Du Pin was of the ſame opinion.—Whiſton thought this and the other two epiſtles, were written A. D. 81. or 82.—Lampe places the firſt epiſtle after the Jewiſh war was ended, and before the apoſtle's exile into Patmos.—Lardner alſo places it after the Jewiſh war, A. D. 80. or later.

My opinion is, that John wrote his firſt epiſtle before the deſtruction of Jeruſalem. 1. Becauſe the expreſſion, *It is the laſt hour*, may more naturally be underſtood of the laſt hour of the duration of the Jewiſh ſtate, than of any later period; eſpecially ſince the apoſtle adds, *And as ye have heard that the antichriſt cometh, ſo now there are many antichriſts; whence we know that it is the laſt hour:* plainly alluding to our Lord's

prediction concerning the falſe teachers, who were to ariſe before the deſtruction of Jeruſalem.—2. The expreſſion, *Ye have known him from the beginning*, applies better to the diſciples, immediately before Jeruſalem was deſtroyed, than to the few who may have been alive at the late date aſſigned to this epiſtle. For thirty five years after our Lord's aſcenſion, when Jeruſalem was deſtroyed, there may have been many living, who had ſeen and converſed with him, during his miniſtry on earth. Whereas in the year 98. or even in 92. there could not be many alive, who were of that deſcription.

In proof however of the late date of John's firſt epiſtle, it is alleged, that the heretics who are ſaid by the ancient fathers to have propagated the errors and practiſed the vices condemned in it, did not ariſe till after the deſtruction of Jeruſalem. But, though it were true, that Baſilides, Cerinthus and the reſt, who are mentioned by the fathers as holding the errors, and following the vicious practices, condemned in this epiſtle, did not ariſe till after Jeruſalem was deſtroyed, the errors and vices, for which they were infamous, certainly exiſted in the church before that cataſtrophe. For James ſpeaks of them as prevalent in his time. See the preface to his epiſtle, ſect. 4. And John repreſents the falſe teachers, whom he terms *antichriſts*, as the very perſons who were foretold by Chriſt to ariſe before Jeruſalem was overthrown, 1 John ii. 18. I am, therefore, of opinion, that Baſilides and the reſt were mentioned by the fathers, not becauſe they were the authors of the hereſies aſcribed to them, but becauſe they propagated them with great induſtry and ſucceſs.

As we do not know the preciſe time when, ſo neither do we know, with any certainty, the place where John wrote his firſt epiſtle. Grotius thought it was written in Patmos, during the apoſtle's exile there, which he places before the deſtruction of Jeruſalem. But if it was written before that event, which I think is the truth, it is more reaſonable to ſuppoſe, that it was penned in Judea, about the time the apoſtle obſerved the encompaſſing of Jeruſalem with armies, and the other ſigns of its approaching deſtruction foretold by his maſter; which led him to conclude that the laſt hour of the Jewiſh ſtate was come,

and

and to write this letter, to prevent the Chriſtians in Judea from being ſeduced, by the falſe Chriſts and falſe teachers, who, according to our Lord's prediction, had ariſen. If I am right in this conjecture, the perſons addreſſed in the ſecond chapter under the denomination of *little children, young men*, and *fathers*, were the Chriſtians of different ſtandings in the church, who were living in Judea and the neighbouring countries, at that time, for whoſe ſalvation the apoſtle had the moſt anxious concern: eſpecially as he ſpeaks of the perſons he calls *fathers* as having ſeen Chriſt. However, they were not the only perſons for whom this epiſtle was intended. It was written for the benefit of Chriſtians in general, to preſerve them in the truth, and to prevent them from following the vicious practices of the falſe teachers, who had then ariſen, or who might afterward ariſe. But of theſe things, more in the following ſection, where the opinions, both of the ancients and moderns, concerning the perſons to whom John's firſt epiſtle was written, ſhall be explained.

In this queſtion, it is of ſome importance to obſerve, that if John wrote his firſt epiſtle in Judea, about the time of the deſtruction of Jeruſalem, and delivered it to the Chriſtians living in that country, as I ſuppoſe he did, it will account for its being univerſally received as his, in the firſt age, notwithſtanding it appeared without any inſcription, and did not bear his name in any part of it. For, as he lived among the people for whom it was more immediately intended, and delivered it to ſome of them perſonally, they muſt all have known it to be his.—Beſides, after he ſettled at Epheſus, he had frequent opportunities, during his long abode there, to acknowledge that epiſtle as his, in the preſence of perſons who enquired concerning its authenticity, and who no doubt reported his acknowledgment to others. Thus the teſtimony of the brethren in Judea, to whom this epiſtle was originally delivered, joined with the apoſtle's own acknowledgment, publiſhed in Aſia by the Chriſtians there, could not fail to eſtabliſh its authenticity, in ſuch a manner as to occaſion its being univerſally received as his, before the apoſtle's deceaſe.—But the ſecond and third epiſtles of John, being written in the latter part of his life, he did not ſurvive long enough,

to establish their authenticity universally, by his own acknowledgment. Besides, being written to private individuals, we may suppose they remained some time concealed in their possession, and did not come abroad so as to occasion much enquiry concerning them, whilst the apostle was alive.—This, I suppose, was the reason that the second and third epistles of John, were doubted of by many in the early ages; whilst the first was received universally as his, immediately on its publication.

Sect. V. *Of the Perso s for whose Use the First Epistle of John was written.*

Lardner, Can. vol. 3. p. 273. saith of this epistle, "As the "writer does not at the beginning prefix his name, nor any "where else mention it in the epistle; so neither does he "describe, or characterize the persons to whom he writes, by "the name of their city, or country, or any such thing."

Augustine, Cassiodorius, and Bede, inform us, that the first epistle of John was anciently called, *the epistle to the Parthians*: as if it had been written to the Jewish believers in the country of Parthia; which Estius saith lay between the Tigris and the Indies. For in that country, as Josephus informs us Antiq. lib. xxiii. c. 12. there were many Jews, of whom, it is probable, some were converted to Christianity. For Luke, speaking of the Jews, who came to Jerusalem to worship at the feast of Pentecost, which immediately followed our Lord's ascension, and who heard the apostles preach after the Holy Ghost had fallen on them, mentions first of all, *Parthians*.

Estius, following the tradition preserved by Augustine, was of opinion, that as Peter wrote his epistle to the strangers of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, so John wrote his first epistle to the strangers of the dispersion in Parthia, and the neighbouring countries; and to persons of all ages in these countries, as he himself testifies, chap. ii. 13. 14. 18. because he had a concern for the salvation of all.

Whiston, in his commentary on John's epistles, saith, "None "of these three epistles of St. John were written to the Par- "thians,

" thians, as some later Latin writers have supposed: but rather " to the Christians or churches of Asia near Ephesus." This opinion he supports, " by the perfect silence of all true anti- " quity, as to St. John's ever preaching in Parthia; and from " the account which we have in Eusebius from Origen, that " Parthia was St. Thomas's province, and Asia St. John's: As " also from the account in the Recognitions ix. 29. That " Thomas really preached the gospel in Parthia, without a syl- " lable of St. John, thereto relating. All which," says he, " makes it plain, that this pretended direction of any of St. " John's epistles to the *Parthians*, stands on no good authority " at all. And it is not improbable, that the occasion of this " error, was barely a false reading in some ancient manuscripts, " where προς παρθυς, *to the Parthians*, was read for παρθενυς, " *to the virgins:* which latter inscription might easily be applied " to the first epistle. For as it is chiefly addressed to young " Christians, yet uncorrupted both as to fleshly and to spiritual " fornication, such as in St. John's revelations are called " παρθενοι, *virgins:* so was the second epistle, anciently affirmed " by some to be written *to the virgins:* as we learn from Cle- " ment of Alexandria in Cassiodorius," that is, as Lardner observes, from Clement's Adumbrations on the Catholic epistles, translated by order of Cassiodorius. But as L'Enfant hath remarked, there is nothing in the second epistle which suits virgins, more than other Christians.

Oecumenius, in his comment upon the last verse of this epistle, says it was written to the whole church in general. And in the proem to his commentary upon the second epistle, he calls the first a catholic epistle; and says, " That epistle is not writ- " ten to a certain person, nor to the churches of one or more " places, as the blessed Peter's to the Jews in their dispersion; " nor as James, before him, to the twelve tribes of the Jewish " people.—But he writes to all the faithful in general, whether " assembled together, or not; for which reason there is no in- " scription to that epistle, as there is to the other two."—" To " me, therefore," said Lardner, " it seems that this epistle was " designed for the churches of Asia, under St. John's inspection

" and for all other Chriſtians into whoſe hands it ſhould " come."—Lampe ſays, " We eaſily admit that Jewiſh be- " lievers are ſpecially regarded in this epiſtle. Nevertheleſs, " we think that St. John directed it to all believers of his time, " in general; foraſmuch as there appears not in it, any expreſ- " ſion of limitation."—Nevertheleſs, chap. ii. 2. *He is the propitiation for our ſins, and not for ours only, but even for thoſe of the whole world*, ſeems to intimate, that this epiſtle was intended chiefly, though not excluſively, for the Jewiſh believers in Judea and the neighbouring countries. To this opinion Oecumenius likewiſe inclines; for in his note on chap. ii. 2. he thus writes, " This John ſaid, either becauſe he wrote to Jews, " and intended to ſhew that the benefit of repentance was not " reſtrained to them, but extended to Gentiles alſo: or elſe, " that the promiſe was not made to the men of that time only, " but likewiſe to all in future times."

CHAP.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

IT is remarkable, that the apoſtle begins this epiſtle, with a confutation of thoſe corrupt teachers, whom he afterwards calls *antichriſts*, but who were named by the ancient fathers *Docetæ*, becauſe, as was obſerved, pref. ſect. 3. they affirmed that Chriſt had not come in the fleſh, and that the things which were related concerning him by the evangeliſts, were not really done and ſuffered by him, but were tranſacted in appearance only. For he aſſures us, that the evangeliſts and apoſtles teſtified to the world, nothing concerning the life of the word in the fleſh, but what they had heard with their ears, and ſeen with their eyes, and handled with their hands; founding their atteſtation on the evidence of their own ſenſes, ver. 1.—So that the apoſtles, who accompanied the word during his abode on earth, bare witneſs to his life in the fleſh, as it was plainly manifeſted to their ſenſes, ver. 2.—And, that they declared theſe inconteſtable facts to the world, that all who received them, might have fellowſhip with the apoſtles, through their believing the truth. This he told them, would be a great honour to them, becauſe the apoſtle's fellowſhip was with the Father of the univerſe, and with his Son Jeſus Chriſt, ver. 3.—John mentioned the honourableneſs of being in the fellowſhip of the Father and of his Son Jeſus, becauſe the heathens boaſted to the believing Jews and Gentiles, of the honour which they derived from their fellowſhip in the Eleuſinian and other myſteries. But theſe were far inferior to the Chriſtian fellowſhip in this reſpect, that the heathen gods, the ſuppoſed heads of the heathen fellowſhips, were mere non-entities, 1 Cor. viii. 4. Or if any of them were real beings, they had no power in the affairs of the world. Whereas the Father and his Son Jeſus Chriſt, the heads of the Chriſtian fellowſhip, governed the whole affairs of the univerſe without controul. Theſe things concerning the heads of the Chriſtian fellowſhip, the apoſtle told them, he wrote that their joy in being members of ſuch an honourable and powerfully protected fellowſhip, might be complete, ver. 4.—Further, that the believing Jews and Gentiles might know the advantages alſo which they enjoyed in the Chriſtian fellowſhip, he told them, This is the meſſage which we apoſtles have received from Chriſt, and which we declare to you the initiated into our fellowſhip, That God is light, and in him is no darkneſs at all; He is goodneſs and truth, without any mixture of evil or error.

Wherefore, the diſcoveries made in the goſpel, to the initiated into the Chriſtian fellowſhip, concerning the nature and perfections of God, were very different from, and far ſuperior to the boaſted diſcoveries made to the initiated in the heathen myſteries, who were made to believe that their gods practiſed every ſort of vice, and that their votaries worſhipped them acceptably by imitating them in their vices, ver. 5.—To ſhew that the character and manners of the initiated into the fellowſhip of God, were of a very different nature from thoſe of the initiated into the heathen fellowſhips, the apoſtle declared, That if any one pretended to be a member of the fellowſhip of God, who lived in wickedneſs, he lied, and was no member of the fellowſhip of God, who is infinitely holy, and admits none but the holy into his fellowſhip, ver. 6.—In the mean time, to encourage the diſciples of Chriſt, to imitate the head of their fellowſhip in his moral perfections, the apoſtle aſſured them, That if they walked in holineſs as God is holy, they would certainly have fellowſhip with God, and the blood of Jeſus

Old Translation.

CHAP. I. 1 That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

Greek Text.

1 Ὃ ην απ' αρχης, ὁ ακηκοαμεν, ὁ ἑωρακαμεν τοις οφθαλμοις ἡμων, ὁ εθεασαμεθα, και αἱ χειρες ἡμων εψηλαφησαν περι τȣ λογȣ της ζωης·

Ver. 1.—1. *That which was from the beginning.* As the apoſtle is here deſcribing, not *the word* ſimply, but *the living word*, the Son of God made fleſh, he doth not ſay, εν αρχη, *in the beginning*; as he doth, John i. 1. but απ' αρχης, *from the beginning*; a phraſe uſed in other paſſages, to denote the beginning of the goſpel. See John xv. 27. Acts xxvi. 4. 1 John ii. 7. 24. iii. 11. 2 epiſtle, ver. 5, 6.—*That which was from the beginning*, which the apoſtles heard and ſaw, and contemplated and handled, was *the life of the word in the fleſh*, together with his doing and ſuffering all the things related of him in the goſpel; namely his baptiſm, the deſcent of the Holy Ghoſt on him at his baptiſm, his temptation of the devil in the wilderneſs, his preaching, his miracles, his transfiguration, his agony in the garden, his trial and condemnation by the Jewiſh council, his death on the croſs, his reſurrection from the dead. Alſo the eye-witneſſes converſing with him, and handling his body after his reſurrection, his eating and drinking with them at different times, and his

Jesus Christ his Son, would procure them pardon for all such sins as they might fall into, not presumptuously, but through human infirmity. Such is the nature of the Christian fellowship, and such its unspeakable advantages, ver. 7.

To his account of the motives offered in the gospel, to the members of the fellowship of God to live in holiness after the example of God, the apostle subjoined an express condemnation of the corrupt doctrine of the Nicolaitans, described, pref. sect. 3. toward the close. For he declared, That whosoever saith he hath no sin to be cleansed from, deceiveth himself, and the true Christian doctrine is not in him, ver. 8.—He, therefore, advised every one to confess his sins to God, who, agreeably to his promise published in the gospel, and to his own righteousness, will cleanse penitent sinners from the pollution and punishment of all their sins, ver. 9.—Farther he declared, If anyone affirmeth that he hath no sin to be cleansed from, he strives to make God a liar, who, as the apostle observes in the beginning of the next chapter, hath sent his Son to be a propitiation for the sins of the world, ver. 10.

NEW TRANSLATION.

CHAP. I. 1 That which was from the beginning,[1] which we have heard, which we have seen with our eyes, which we have *contemplated*,[2] and our hands have handled[3] *concerning the living word*.[4]

COMMENTARY.

CHAP. I. 1 *That which was from the beginning* of the gospel, *which we* apostles *have heard* with our ears, *which we have seen with our eyes, which we have contemplated* at leisure and with the greatest attention, *and our hands have handled pertaining to the* really *living word.*

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his ascending into heaven in a shining cloud, while they looked on.

2. *Which we have seen with our eyes, which we have contemplated.* The expression ὃ ἑωράκαμεν, *which we have seen*, is different from, ὃ ἐθεασάμεθα. For the latter, as distinguished from the former, denotes the apostle's beholding attentively and considering at leisure, the life of the word in the flesh; his words, his actions, his sufferings, and all the other particulars by which he manifested the reality of his life in the flesh. To mark this difference in the expressions, I have translated ὃ ἐθεασάμεθα, *which we have contemplated.*

3. *And our hands have handled.* In this John alludes to what Christ said to his disciples, when he appeared to them after his resurrection, Luke xxiv. 29. *Handle me and see; for a Spirit hath not flesh and bones, as ye see me have.* On many other occasions, the disciples had an opportunity of handling their master, and knowing that he had a real body. For example, when he washed their feet; when he took Peter

2 (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us;)

2 (Και ἡ ζωη εφανερωθη, και εωρακαμεν, και μαρτυρȣμεν, και απαγγελλομεν ὑμιν την ζωην την αιωνιον, ἡτις ην προς τον πατερα, και εφανερωθη ἡμιν.)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

3 Ὁ εωρακαμεν και ακηκοαμεν, απαγγελλομεν ὑμιν, ἱνα και ὑμεις κοινωνιαν εχητε μεθ᾽ ἡμων· και ἡ κοινωνια δε ἡ ἡμετερα μετα τȣ πατρος και μετα τȣ ὑιȣ αυτȣ Ιησȣ Χριςȣ.

Peter by the hand to prevent him from sinking as he walked on the water; when the disciples gave him the loaves and fishes, and when he, after multiplying them, put them into their hands to be distributed to the multitude. John, in particular, had an opportunity of feeling Christ's body, when he leaned on his bosom, during the last passover supper, John xiii. 23.

4. *Concerning the living word.* Περι τȣ λογȣ της ζωης: literally *concerning the word of life.* But the expression is an Hebraism, which, as the context sheweth, ought to be translated, *concerning the living word.* See Ess. iv. 18.—The sentiment in this clause, John hath expressed more fully in his gospel, chap. i. 4. where speaking of the word he saith, *In him was life, and the life*, namely of the word, *was the light of men.* And ver. 14. *The word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.* The heresy which the apostle condemned in this and the following verse, is mentioned, 2 epistle, ver. 7. *Many deceivers are entered into the world, who do not confess Jesus Christ did come in the flesh.* See Preface to 1 John, Sect. 3. paragr. 2. Also 1 John iv. 3. note 1. In opposition to that pernicious doctrine, which overturned the gospel entirely, John solemnly affirmed, That what he and his brethren apostles, published to the world concerning the real manifestation of the word or Son of God in the flesh, and concerning his actions and sufferings in the flesh, all actually happened. That having heard him speak, and seen him die, and handled him both before his death and after his resurrection, they could not be mistaken in believing that he really appeared in the flesh

Ver 2 —1. *The life.* By this expression Benson understands *Christ* himself *the author* of eternal *life*, chap. v. 11. But as the apostle adds *that*

(2 Και, 207.) For the life [1] was manifested, [2] and we have seen IT, and bear witness, and *declare to* you *that life which IS eternal*, which was with the Father, [3] and was manifested *to* us.)

2 *For the life* of the word, or Son of God in the flesh, *was manifested* to the senses of all who conversed with him. *And we* apostles, who accompanied him during his abode on earth, *have seen it, and bear witness, and declare to you that life which is eternal, which the word possessed with the Father, and* which *was manifested to us* at his baptism, transfiguration, and resurrection.

3 That which we have seen and heard [1] *we declare to* you, [2] that ye also may have fellowship [3] with us: and our fellowship (δε) *truly* IS with the Father, and with his son Jesus Christ. [4]

3 I say, *that which we* apostles *have* actually *seen and heard*, pertaining to the appearing of the word in the flesh, *we declare to you* as absolutely certain, *that*, by believing our testimony, *ye also may enter into our fellowship; and our fellowship truly is with the Father* of the universe, *and with his Son Jesus Christ;* consequently it is a more honourable and a more powerfully protected society, than any of the heathen fellowships.

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that they had seen the life, I rather think he means the life of the word in the flesh.

2. *Was manifested* Εφανερωθη. This word is applied, not only to our Lord's appearing in the flesh, but to his second appearing at the end of the world, chap. ii. 28. See note 2. on that verse, and 1 Pet. i. 7. note 2.

3. *And declare to you that life which is eternal, which was with the Father and was manifested to us.* By *the life which is eternal which was manifested to the apostles*, some understand that immortal life of blessedness which was brought to light, and promised in the gospel to believers. But as that life is said to have been with the Father, it must mean, either *the eternal life*, or existence of the Father himself, or of some other person. Now since the eternal existence of the Father could not be manifested to the apostles by revelation, which presupposes the existence of God, *the life which is eternal* must be that which the Word, or Son, possessed with the Father before the world was; and which was manifested to the apostles at our Lord's baptism and transfiguration, when, by a voice from heaven, God declared him his beloved Son: It was manifested likewise by God's raising Jesus from the dead.—That this ver. 2. is a parenthesis, is evident from the repetition of the words of the first verse, in the beginning of the third.

4 And these things write we unto you, that your joy may be full.

4 Και ταυτα γραφομεν ὑμιν ἱνα ἡ χαρα ὑμων ῃ πεπληρωμενη.

Ver. 1.—1. *That which we have seen and heard.* John having affirmed this in the first verse, he repeats it here to shew that he and his brethren apostles were the persons to whom Christ said, Matt. xiii. 16. *Blessed are your eyes for they see, and your ears for they hear.*—Further, because the apostles by hearing and seeing had the fullest assurance of the things which they testified concerning their master, John told the elders of the Jews, Acts iv. 20. *We cannot but speak the things which we have seen and heard;* namely the doctrine, miracles, resurrection, and ascension of their master, and his return to judge the world.

2. *We declare to you.* As I am of the opinion of those who think John wrote his gospel a considerable time before the destruction of Jerusalem, I suppose he here alludes to his own gospel, in which he had related the particulars, whereby the word was proved to have been made flesh.

3. *That ye also may have κοινωνιαν fellowship with us.* In scripture, κοινωνια signifies both the communication of something to others, and the participation of something with others: *A joint participation.* In the former sense it is used, 2 Cor. ix. 13. where it is translated, *distribution.* In the latter sense it is used, 1 Cor. x. 16. *Is it not κοινωνια the joint participation of the blood of Christ?* The Greeks likewise, as Chandler informs us, in his note on Ephes. v. 11. used the word κοινωνια, to denote a participation in their religious rites and mysteries, and in the benefits supposed to be procured by them.—Κοινωνια, also signifies *A fellowship*, or company of men joined together by some common bond, for the purpose of obtaining certain advantages by means of their union. Among the heathens there were a variety of such fellowships, called by the Latins *Sodalitia*. And because many of them were instituted for celebrating the mysteries, or secret worship of their gods, the particular god in honour of whom the fellowship was instituted, was considered as the head of it, and the author of the benefits which the associated expected to derive from their fellowship in his worship.—In this sense, the word *fellowship*, is with great propriety applied to the disciples of Christ united, by their common faith, into one society or church for worshipping the only true God, through the mediation of his Son Jesus Christ, and for receiving from him through the same mediation, the great blessings of protection and direction in the present life, and of pardon and eternal happiness in the life to come.—Agreeably to this account of the Christian fellowship the apostle in this 3d verse contrasts the heads thereof with the heads of the heathen fellowships: *Truly our fellowship is with the Father, and with his Son Jesus Christ.* The heads of the Christian fellowship are the great Father of the universe, and his Son Jesus Christ, who governs the world under him. Whereas the heads of the heathen fellowships, were mere non-entities. Or if any of them were

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4 And these things *we*[1] *write to* you, that your joy may be *complete.*

4 *These things* concerning our fellowship with the Father and the Son, *we write to you* who have entered into our fellowship, *that your joy,* on account of the great honour and safety which ye have obtained therein, *may be complete.*

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real beings, they had no power in human affairs: consequently their votaries could derive, neither protection, nor any blessing whatever from them.—Farther, in verse 5. the apostle contrasts the knowledge of the nature and perfections of the true God, communicated in the gospel to the members of the Christian fellowship, with the knowledge of the pretended heathen divinities, communicated in their mysteries to the initiated. *This is the message we have received from him and declare to you, that God is light and in him is no darkness at all.* He possesses every possible perfection, and is absolutely free from evil. Whereas the heathen gods, according to the representation given of them in their mysteries, were polluted with every kind of vice.—Next, in verse 6. he contrasts the character and manners of the members of the fellowship of the true God, with the character and manners of the initiated into the fellowships of the heathen gods. No person could be in the fellowship of the Father who habitually practised any wickedness. Whereas, to be in the fellowship of the heathen gods, it was necessary to imitate them in their characters and vices.—In verse 7. the apostle contrasts the benefits which the members of the fellowship of God, who imitate him in his moral qualities, receive from him, with the benefits which the votaries of the heathen gods receive from them. The former are the objects of God's love and care, and are cleansed both from the power and from the punishment of their sins through the blood of Christ: Whereas the latter receive neither of these blessings from their gods; nor indeed any benefit whatever.

Before this note is concluded, it may be proper to observe, that κοινωνια *fellowship*, is used by the apostle Paul likewise, to denote that intercourse which the members of a fellowship or society have with each other, 2 Cor. vi. 14. *Now what* κοινωνια (fellowship) *intercourse hath light with darkness?*

4. *And our fellowship, truly is with the Father, and with his Son Jesus Christ.—Fellowship with the Father and the Son,* means our being members of that religious community, of which the Father and Son are the heads; and our sharing in all the benefits which the members of that community derive from the Father and the Son, on account of their relation to them, as votaries or worshippers.—Paul likewise hath mentioned this fellowship, under the denomination of the fellowship of Christ. 1 Cor. i. 9. *Faithful is God, by whom ye have been called into the fellowship of his Son Jesus Christ our Lord.*

Ver. 4. *These things we write.* Estius saith the apostle useth the plural *we*, because the things which he wrote were perfectly consonant to the doctrine of his brethren apostles.

Ver. 5.

5 This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all.

5 Και αὑτη εϛιν ἡ επαγγελια ἡν ακηκοαμεν απ' αυτȣ, και αναγγελλομεν ὑμιν, ὁτι ὁ Θεος φως εϛι, και σκοτια εν αυτω ȣκ εϛιν ȣδεμια.

6 If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth:

6 Εαν ειπωμεν ὁτι κοινωνιαν εχομεν μετ' αυτȣ, και εν τω σκοτει περιπατωμεν, ψευδομεθα, και ȣ ποιȣμεν την αληθειαν.

Ver. 5.—1. *This is the meſſage.* Here the common reading is, επαγγελια, *the promiſe.* But our tranſlators have juſtly followed the reading of above thirty MSS. and ſeveral ancient verſions, which have here αγγελια *the meſſage.* Or they have ſuppoſed, that επαγγελια may be tranſlated *a meſſage.* For it is plain, that the apoſtle is not ſpeaking of *a promiſe*, but of *a meſſage.*

2. *Which we have received from him, and declare to you.* The initiated into the heathen fellowſhips gloried in their myſteries, or hidden doctrines, as the only effectual means of purifying the ſoul from ignorance and error. But the real tendency of theſe myſteries was to corrupt the minds of the initiated, with falſe notions of the objects of their worſhip, and of the duties of morality: for which reaſon they were always communicated under the ſeal of the greateſt ſecreſy. See pref. to Epheſians ſect. 7. paragr. 4. The Chriſtian myſteries, or doctrines, being of a very different nature, and having a real tendency to enlighten the ſoul, the apoſtles publiſhed them to all mankind: particularly that great doctrine concerning the nature of God, which was delivered to them by Chriſt as a meſſage from God himſelf, namely, *That God is light*, He is righteouſneſs, goodneſs and truth; *and in him is no darkneſs at all*, no ignorance, nor error, nor evil of *any* kind. See the following note 3. Moreover, he is the ſource of all the knowledge, truth, and goodneſs exiſting in the univerſe. This important doctrine, having been delivered by the living word, as a meſſage from God himſelf to the apoſtles, their declaration of it, was thereby rendered more ſolemn and certain.—Thus it appears, that while the minds of the heathens were utterly corrupted by the repreſentations given of their gods in the myſteries, the initiated in the fellowſhip of Chriſt, had in their myſteries, that is in the preaching of the word and in the ſacraments, the higheſt ideas given them of the holineſs and other perfections of God; and were taught to aſpire after the greateſt ſanctity of manners, by imitating him.

This meſſage concerning God, ſo ſolemnly declared by the apoſtle, may have been deſigned likewiſe as a condemnation of the impure doctrines and practices of the Nicolaitans, and other heretics, who in the

5 (Καὶ, 224.) *Moreover, this* is the meſſage [1] which we have heard *from* him, and declare *to* you, [2] that God is light, [3] and in him is no darkneſs at all.

5 *Moreover*, to ſhew you the advantage of being members of our fellowſhip, *this is the meſſage which we* apoſtles *have heard from the living word, and* which we *declare to you, that God*, the Father of the univerſe and head of our fellowſhip, *is poſſeſſed of all moral perfection, and in him is no evil* nor error *at all*.

6 If we ſay, [1] (Ὅτι, 260.) *Certainly* we have fellowſhip with him, (καὶ, 211.) *although we* walk in darkneſs, we lie, and do not the truth.

6 Wherefore, *If we ſay, certainly we have fellowſhip with God*, (ver. 3. note 3.) *although we practiſe wickedneſs, we lie and do not the truth;* we do not act agreeably to the true doctrine of the goſpel, nor to the true nature of the fellowſhip which we pretend to have with God.

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the firſt age, endeavoured to ſeduce the faithful to commit idolatry, lewdneſs, and other impurities.

3. *That God is light, and in him is no darkneſs at all.* Light being the pureſt of all material ſubſtances, and that which, by means of the eye, conveys to the mind pleaſures more grateful, and more various, than thoſe communicated by the other ſenſes, it is fitly uſed, metaphorically, to denote knowledge and virtue. Wherefore, when we are told that God is *light*, it ſignifies not only that he is infinite in knowledge, and poſſeſſed of all moral perfection, without the leaſt mixture of evil, but that the contemplation of his nature and perfections is as pleaſant to the minds of his rational creatures, as light is to the eye.—On the other hand, *darkneſs* admitting all manner of mixtures, and concealing every thing from our view, and being extremely unpleaſant as well as hurtful, is uſed with propriety to denote *ignorance*, *error*, and *moral evil* or vice, which of all things are the moſt deſtructive of our rational nature. Hence the devils, the moſt immoral beings in the univerſe, and the greateſt promoters of ignorance and wickedneſs, are ſtyled, Epheſ. vi. 12. *The rulers of the darkneſs of this world:* and their kingdom is called, Luke xxii. 53. and Col. i. 13. *The power of darkneſs:* And the idolatrous heathen their ſubjects, who were converted to Chriſtianity, are ſaid Epheſ. v. 8. to have *been formerly darkneſs, but now light in the Lord.* So likewiſe the Jews converted to Chriſt, are called, Col. i. 12. *Saints in the light.*—Bengelius thinks the apoſtle, by calling God *light*, means to tell us, that God is to the eye of the mind what light is to the eye of the body.—Eſtius in his note on this verſe ſays, the Manicheans held that God is a light viſible to the bodily eye: and that Chriſt is the viſible ſun which we behold.

Ver. 6. *If we ſay.* This is an expreſſion repeatedly uſed by John; the meaning of which according to Bengelius is, If we endeavour to perſuade ourſelves and others.

Ver. 7.

7 But if we walk in the light, as he is in the light, we have fellowſhip one with another; and the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.

7 Εαν δε εν τω φωτι περιπατωμεν, ὡς αυτος εςιν εν τω φωτι, κοινωνιαν εχομεν μετ᾽ αλληλων, και το αἱμα Ιησȣ Χριςȣ τȣ ὑιȣ αυτȣ καθαριζει ἡμας απο πασης ἁμαρτιας·

8 If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us.

8 Εαν ειπωμεν ὁτι ἁμαρτιαν ȣκ εχομεν, ἑαυτȣς πλανωμεν, και ἡ αληθεια ȣκ εςιν εν ἡμιν.

9 If we confeſs our ſins, he is faithful and juſt to forgive us *our* ſins, and to cleanſe us from all unrighteouſneſs.

9 Εαν ὁμολογωμεν τας ἁμαρτιας ἡμων, πιςος εςι και δικαιος, ἱνα αφη ἡμιν τας ἁμαρτιας, και καθαριση ἡμας απο πασης αδικιας.

Ver. 7.—1. *But if we walk in the light, as he is in the light.* The apoſtle doth not ſay, *as he walketh in the light*, but *as he is in the light*, to ſhew that God is eſſentially and perfectly holy.

2. *We have fellowſhip with one another.* As the apoſtle is ſpeaking here, not of the fellowſhip which Chriſtians have with each other, but with the Father and with his Son Jeſus Chriſt, *fellowſhip* μετ᾽ αλληλων *with one another*, muſt mean *fellowſhip* or intercourſe between the head and the members of the community. This fellowſhip conſiſts in the Father's beſtowing bleſſings on us through the mediation of Chriſt; and in our receiving theſe bleſſings from the Father and the Son with thankfulneſs.—In ſome MSS. the reading here is, μετ᾽ αυτȣ, *with him*. But it makes no alteration in the ſenſe.

3. *And the blood of Jeſus Chriſt his Son cleanſeth us from all ſin.* As the apoſtle in this paſſage repreſents our being cleanſed from all ſin as the effect of our walking in the light, it is evident that by our being cleanſed from all ſin, he doth not mean our being delivered from the power but from the puniſhment of ſin; a bleſſing which hath been procured by the blood or death of Chriſt as a propitiatory ſacrifice. Accordingly Chriſt's blood is ſaid, Heb. ix. 14. to cleanſe the conſcience of ſinners from dead works; that is, from thoſe fears which always accompany the conſciouſneſs of having done works which deſerve eternal death. Our actual deliverance however from puniſhment is not accompliſhed in the preſent life; but it is promiſed in the goſpel to all who walk in the light; and that is ſufficient.—But there is *a cleanſing from all ſin*, in another ſenſe, which is begun in the preſent life

7 But if we walk in the light, as he is in the light,[1] we have fellowship with one another,[2] and the blood of Jesus Christ his son cleanseth us from all sin.[3]

7 *But if we practise holiness, after the example of God* the head of our fellowship, *who is infinitely pure*, he and *we have fellowship with one another;* he by bestowing and we by receiving happiness. *And the blood of Jesus Christ his Son*, shed as an atonement, *will deliver us from the punishment of all our sins.*

8 If we say (see ver. 6. note) that we have no sin,[1] we deceive ourselves, and the truth is not in us.

8 *If we say*, with the Nicolaitans, *that we have no sin to be cleansed from*, being allowed under the gospel to do what we list, *we deceive ourselves, and the true doctrine of God is not in us.*

9 If we confess our sins, he is faithful and just (ἵνα ἀφῇ) *so that he can forgive* sins *to us*, and cleanse us from all unrighteousness. (See ver. 7. note 3.)

9 The doctrine of the Nicolaitans that believers have no sin to be pardoned, doth not afford men more comfort than the true doctrine of the gospel; which is, *If we confess our sins* to God with a firm resolution to forsake them, *he is faithful* to his promise, *and just* to his Son whom he sent to save sinners; *so that he can forgive sins to us and cleanse us from all unrighteousness* by his Spirit.

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life by the blood of Christ, who having died to procure us the influences of the Spirit for sanctifying our natures, may be truly said to cleanse us from all sin by his blood. Of this cleansing the apostle does not speak in this verse, as was observed above: But he speaks of it ver. 9.

Ver. 8. *If we say that we have no sin, we deceive ourselves* This the apostle declared in opposition to the Nicolaitans and Simonians, who corruptly fancying that under the gospel dispensation no action whatever was forbidden, argued that they did not sin by any thing they were pleased to do.—As the *cleansing of men from all sin*, mentioned in the preceding verse, doth not mean that believers are pardoned and rendered perfectly holy in the present life, but only that the pardon of all their sins is attainable, and that the sanctification of their nature is begun and only gradually carrying on, the apostle without contradicting himself, might affirm that whosoever saith he hath no sin, deceiveth himself. For, through the infirmity of human nature and the strength of temptation, the holiest sometimes fall into sin; but they quickly recover themselves by repentance: So that they do not continue in sin.—This text with chap. iii. 3. overthrows the Pelagian notion, that good men may live without sin: and that many good men have actually so lived.

10 If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

10 Εαν ειπωμεν ὁτι ουχ ἡμαρτηκαμεν, ψευςην ποιουμεν αυτον, και ὁ λογος αυτου ουκ εςιν εν ἡμιν.

Ver. 9. *If we confeſs our ſins, he is faithful and juſt ſo that he can forgive.* Here the apoſtle ſhews what is neceſſary on our part for obtaining pardon through the blood of Chriſt. We muſt confeſs our ſins to God. He mentions confeſſion; not as if it were the only thing neceſſary; but becauſe it is the firſt ſtep towards repentance and reformation; and becauſe, if it is ſincere, it will be followed with reformation,

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CHAP. II.

View and Illuſtration of the Doctrines and Precepts contained in this Chapter.

THE apoſtle, in the precedingchapter, having mentioned the honour which believers derive from being members of the fellowſhip of God and of his Son Jeſus Chriſt; alſo having ſhewed the obligation which lieth on all the members of that honourable fellowſhip, to imitate God and Chriſt in their holineſs; and deſcribed the benefits to be obtained by being in that fellowſhip, particularly the great benefit of being cleanſed from their ſins through the blood of Chriſt; he, in the beginning of this chapter, declared that he wrote theſe things to them, not to encourage them to ſin, but to prevent them from ſinning. Yet if any one happened to ſin, th ough ſurpriſe, or ſtrong temptation, or weakneſs of underſtanding, he was not to deſpair of pardon, provided he repented, and did not continue in his ſin; becauſe we have an advocate with the Father, Jeſus Chriſt the juſt one, ver. 1.—who is the propitiation appointed of God for the ſins of the Jews, and not for theirs only, but for the ſins of the whole world; ſo that penitents of all ages and nations, may expect pardon through the merit of his death, ver. 2.—Next it appears that the Nicolaitans, who like the Jews, (Rom. ii. 17.—20.) were great admirers of knowledge, not only inferred from Chriſt's words, John xvii. 3. *This is life eternal,* &c. that the only thing neceſſary to one's obtaining eternal life,

10 If we ſay that we have not ſinned, we make (Eſſ. iv. 1.) him a liar, and his word is not in us.

10 *If*, with the Nicolaitans, *we ſay that we have not ſinned* by any thing we have done, becauſe all actions are free to us, *we* endeavour to *make God a liar*, who by appointing his Son to die as a propitiation, and by promiſing to pardon us on account of that propitiation, hath declared that we are ſinners; *conſequently his word is not in us.*

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formation, without which no ſinner will be pardoned, if ſpace of amendment is allowed to him.

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life, was to poſſeſs the knowledge of the true God and of Jeſus Chriſt, but affirmed, that the perſon who poſſeſſed this knowledge, was under no obligation to obey God's commandments. For, in oppoſition to theſe impious tenets, John declared, that it is only by the keeping of God's commandments, that any man can know that he knoweth God aright; conſequently, that that is the only right knowledge of God which leadeth men to a holy life, ver. 3.—Wherefore, if any one affirmeth that he knoweth God, and doth not keep his commandments, he is a liar, and the true knowledge of God is not in him, ver. 4.—Farther, it ſeemeth to have been a doctrine of the Nicolaitans, that the enjoying of ſenſual pleaſures without reſtraint, was a proper expreſſion of their love and gratitude to God, for his having freed them, under the goſpel, from the obligations of morality. For the apoſtle, in oppoſition to that impious doctrine, declared, that whoſoever keepeth God's injunction to obey Chriſt's precepts, in that man, the love and gratitude which he oweth to God is carried to perfection; and that ſuch a perſon may thereby know, that he is in the fellowſhip of God, ver. 5.—And with reſpect to fellowſhip with Chriſt, the apoſtle declared, that he who ſaith he abideth in fellowſhip with Chriſt, ought to live in the holy manner, in which Chriſt lived while he was on earth, ver. 6.

Next, the apoſtle told his diſciples, that in enjoining them to obey Chriſt's precepts, he wrote no new commandment, but an old commandment given by Moſes in the law, who ordered the Iſraelites to hearken to the prophet, whom God was to raiſe up from among their brethren, like to him, ver. 7.—But he wrote

a new commandment, when he enjoined them to walk even as Chriſt walked; becauſe it implied, that they were to lay down their lives for one another, (chap. iii. 16.) as Chriſt laid down his life for them, ver. 8.—And, becauſe ſome of the Jews, like the initiated in the heathen myſteries, thought themſelves enlightened perſons, notwithſtanding they were void of love to the reſt of mankind, and even hated them, the apoſtle told them, that the perſon who thought himſelf enlightened, and yet hated his brother, was ſtill in darkneſs, notwithſtanding he called himſelf a Chriſtian, ver. 9.—But he who loveth his brother, in ſuch a manner as to do him every good office in his power, is in the light; he is a truly enlightened perſon, and there is nothing in him to occaſion his falling into ſin, ver. 10.—Then, to impreſs his diſciples the more ſtrongly, with a ſenſe of the obligation they were laid under by the light to love one another, the apoſtle repeated the ſentiment which he had delivered in verſe 9th, that he who hateth his brother is in the darkneſs of ignorance, and doth not know whither that conduct will lead him, becauſe the darkneſs of ignorance hath blinded the eyes of his underſtanding, ver. 11.

Having finiſhed theſe ſubjects, John told all the brethren in general, that he was going to write a precept which he knew would be agreeable to them, becauſe their ſins were to be forgiven through Chriſt, ver. 12.—Accordingly, firſt of all addreſſing ſuch of them as were of long ſtanding in the church, whom on that account he called *fathers*, he ſaid he would write to them the precept of which he ſpake, becauſe they had known Chriſt from the beginning, conſequently they would know that what he ſhould write to them was Chriſt's precept. Then turning his diſcourſe to thoſe who were in the vigour of the Chriſtian life, whom therefore he called *young men*, he obſerved, that his precept would not be difficult to them, becauſe they had already overcome the wicked one, the devil, by reſiſting his ſtrongeſt temptations. And with reſpect to the newly converted, whom he termed *young children*, what he was going to write would, he believed, be approved by them, becauſe they were acquainted with the will of the Father, ver. 13.—However, before he wrote the precept of which he ſpake, he told the fathers, that he had written to them the precept of walking as Chriſt walked, becauſe they had known Chriſt from the beginning. The ſame precept he had written to the young men, becauſe they were ſtrong in the Chriſtian virtues through the doctrine of God abiding in them, and becauſe they had already overcome the wicked one, ver. 14.—Having thus rouſed the attention of the old, the middle aged, and the young, John told them

them his precept was, Not to be in love with the men and manners of the world, neither with the things which the men of the world purfue: becaufe, if any one loveth the world much, the love of the Father is not in him, ver. 15.—Befides, the evil affections towards the things of the world, which fubfift in the minds of idolaters and unbelievers, do not proceed from the Father, as wicked men falfely fuppofe, who on that account fancy they may fafely gratify them; but they are raifed in them, by the things of the world, ver. 16.—Further, though wicked men propofe to make themfelves happy, by the unreftrained enjoyment of the things which are in the world, they delude themfelves. For the world, together with the things which it contains, and the lufts which are gratified by thefe things, paffeth away; they are all of a fhort duration. But he who doth the will of God by not indulging worldly lufts, fhall abide in happinefs through all eternity, ver. 17.

At the time John wrote this letter, the Chriftians in Judea and in the neighbouring countries, were greatly haraffed by the unbelieving Jews, in the tumults which they excited immediately before their laft war with the Romans. Wherefore, to comfort more efpecially the newly converted under thefe fufferings, he affured them that it was the laft hour of the duration of the Jewifh ftate; fo that the power of their perfecutors would foon be broken: And to prove that it was the laft hour, he put them in mind that Chrift, in his prophefy concerning the deftruction of Jerufalem, had mentioned the appearing of many falfe prophets, as a fign of the impending ruin. Wherefore, fince many falfe teachers, whom the apoftle called *antichrifts*, becaufe they were oppofers of Chrift, (ver. 22.) were then going about deceiving many, they might from that circumftance know it was the laft hour of the Jewifh commonwealth, ver. 18.—Thefe falfe teachers, the apoftle obferved, had gone out from them, having been once in the Chriftian church; but they were not of the number of the teachers, who were commiffioned and infpired by Chrift. For if they had been of that number, they would have remained with the apoftles. But they were permitted to depart from the fociety of the apoftles, that they might be known to be impoftors who taught falfe doctrine, ver. 19.—However, as many of the difciples had the gift of difcerning fpirits, and could judge with certainty both of teachers and of their doctrine, there was the lefs occafion to caution them to beware of thefe deceivers, ver. 20.—The apoftle, therefore, added, I have not written to you, becaufe ye know not the truth concerning the life of the word in the flefh, but becaufe ye know it, and know alfo that the falfe teachers affirm an abomina-

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ble lie in direct contradiction to the truth, when they say Christ did not come in the flesh, neither did any of the things related of him, ver. 21.—Who then, said he, is the liar, or false prophet foretold to arise before the destruction of Jerusalem, but he who denieth that Jesus is the Christ come in the flesh. They are antichrists, who deny the Father's testimony, that he hath sent his son in the flesh, and the Son's testimony that he actually came in the flesh, ver. 22.—Whosoever denieth Jesus to be the Son of God come in the flesh, doth not acknowledge the Father's testimony, delivered at the baptism and transfiguration of Jesus, ver. 23.—Therefore, said the apostle, let the belief of the Father's testimony concerning his Son, which ye have heard from the beginning, abide in you, that ye may abide in the fellowship of the Son and of the Father, and thereby obtain eternal life, ver. 24.—For this is the promise which the Son hath made in the Father's name, to them who abide in his fellowship; namely, that they shall obtain eternal life, ver. 25.

In

Old Translation.

CHAP. II. 1 My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Greek Text.

1 Τεκνια μȣ, ταυτα γραφω ὑμιν, ἱνα μη ἁμαρτητε· και εαν τις ἁμαρτη παρακλητον εχομεν προς τον πατερα, Ιησȣν Χριςον δικαιον.

Ver. 1.—1. *My little children.* The word τεκνια, being the diminutive of τεκνα, is a tender and affectionate appellation, denoting, as Lardner observes, paternal authority, love, and concern, which, in the character of an apostle, John might have used in any period of his life: but in this epistle it seems to imply, together with apostolical authority, advanced age.

2. *These things I write to you, that ye may not sin.* Having told them, chap. i. 10. that no man is without sin, it is plain, that by *their not sinning,* the apostle meant, either their not sinning habitually, or their not sinning wilfully.—He wrote the things contained in the preceding chapter to prevent them from sinning, because the consideration, that God is faithful to forgive our sins, and to cleanse us from them, suggested chap. i. 9. must have a powerful influence on every good man, to make him solicitous to avoid sin, as far as human infirmity will permit.

3. *We have an advocate with the Father.* Some critics observe that Παρακλητος, *Advocate,* here answereth to *Patronus, Patron,* among the Latins. Doddridge thinks the import of this appellation, may be illustrated by the custom of tributary states, who were wont to have

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In apology for his writing with such earnestness, against the teachers who endeavoured to deceive them, he told them he had written these things to them. ver. 26.—notwithstanding he knew they possessed the gift of discerning spirits, and had no need that any one should teach them, unless it was to confirm them in the belief of what they were taught by their own gifts. Wherefore, said he, as your own gifts have taught you that these teachers are antichrists, reject their doctrine, and hold fast the truth concerning Christ, ver. 27. —I say little children, by holding the truth concerning the Son, and practising holiness, abide in his fellowship, that when he appears to judge the world, we may have confidence of your being accepted, and may not be put to shame by the errors and vices of our disciples, ver. 28.—This excellent discourse, the apostle concluded by saying to them, if ye have a just idea of the righteousness of God, ye will know that every one who resembles God by working righteousness, is begotten of him; he is a child of God, ver. 29.

NEW TRANSLATION.

CHAP. II. 1 My little children,[1] these things *I write to* you, that (ἱνα αμαρτητε, 2. aorist subjunct.) ye *may not sin*.[2] (Ka, 211.) *Yet* if any *one hath sinned*, we have an advocate[3] with the Father Jesus Christ the *just one*.[4]

COMMENTARY.

CHAP. II. 1 *My dear children, These things I write to you* concerning the faithfulness and righteousness of God in the forgiveness of sins, not to encourage you to sin, but *that ye may not sin*; the consideration of the mercy of God being a strong incitement to avoid sin. Psal. cxxx 4. *Yet if any one hath sinned*, and hath repented of his sin, let him not despair: We *have an advocate* abiding *with the Father, Jesus Christ the just one*, or Messiah.

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certain eminent persons residing in the courts of the princes to whom they were tributaries, who negociated their affairs, vindicated their rights, and promoted their interests with the reigning powers.—Concerning the intercession of Christ for his people, See Rom. viii. 34. note 3. Heb. vii. 25.

4. *Jesus Christ the just one.* Δικαιον. This appellation is given to our Lord as the Messiah, in different places of the New Testament, to denote either that he was *just* or *righteous*, in calling himself *the Christ*, and *the Son of God*, (See James v. 6. note 1.) or that he was absolutely free from sin.—It is introduced in this place, to make us sensible of *the dignity* of our advocate, and of *the efficacy* of his intercession on our behalf, founded on the merit of his death.

2 And he is the propitiation for our sins; and not for ours only, but also for *the sins of* the whole world.

2 Και αυτος ἱλασμος εςι περι των ἁμαρτιων ἡμων· ȣ περι των ἡμετερων δε μονον, αλλα και περι ὁλȣ τȣ κοσμȣ.

3 And hereby we do know that we know him, if we keep his commandments.

3 Και εν τȣτω γινωσκομεν ὁτι εγνωκαμεν αυτον, εαν τας εντολας αυτȣ τηρωμεν.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

4 Ὁ λεγων, Εγνωκα αυτον, και τας εντολας αυτȣ μη τηρων, ψευςης εςι, και εν τȣτω ἡ αληθεια ȣκ εςιν.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

5 Ὁς δ' αν τηρη αυτȣ τον λογον, αληθως εν τȣτω ἡ αγαπη τȣ Θεȣ τετελειωται. Εν τȣτω γινωσκομεν ὁτι εν αυτω εσμεν.

Ver. 2.—1. *And he is a propitiation for our sins.* The word Ἱλασμος, is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies, *a sacrifice of atonement.* Thus Levit. vi. 6. 7. Numb. v. 8. Κριος ἱλασμȣ, is *a ram for a sin-offering.* And Ezek. xliv. 27. προσφερειν ἱλασμον is *to offer a sin offering.*—In considering the death of Christ as a sacrifice for sin, John, like the other apostles, followed his master, who in the institution of his supper, directed his disciples to consider it, as designed to bring to their remembrance his blood *shed for the many, for the remissions of sins.*

2. *And not for ours only, but even for those of the whole world.* Some commentators by *the whole world*, understand the whole world of the elect. But no where else in scripture doth *the world* signify the elect. This appellation is given, either to the wicked of the world, (1 John ii. 16. note 1.) or to mankind in general: in which latter sense John uses it here, to shew that Christ is a propitiation, not for the sins of the Jews only, but also for the sins of all mankind. See Oecumenius's excellent gloss on this verse, Pref. to this epistle, Sect. 5. at the end. Farther, as the first clause of the verse, *He is the propitiation for our sins*, must be understood only of the sins of those Jews who were penitent and whose advocate Christ was, so the second clause, *And not for ours only, but even for those of the whole world*, must be understood only of the sins of those throughout the whole world from first to last, who having repented of their sins attained to a virtuous

2 And he is a propitiation[1] (περι, 280.) for our fins, and not for ours only, but *even* for *THOSE* of the whole world.[2]

2 *And* the merit of his death is fo great, that *he is a propitiation for our fins* who have embraced the gofpel, *and not for ours only, but even for the fins of the whole world* of penitents who forfake their fins.

3 And *by this we know* that we *have known* him,[1] if we keep his commandments.

3 *And*, fince without repentance and reformation no one can be pardoned, *by this we know* moft certainly, *that we have known God aright*; have a right knowledge of his goodnefs; *if we keep his commandments.*

4 He *who* faith (chap. i. 6. note) I *have known* him, and *doth not keep* his commandments, is a liar,[1] and the truth is not in *this man.*

4 *He who faith I have known God, and doth not keep his commandments, is a liar* in fo fpeaking; *and the true knowledge of God is not in this man*; for, by his works, he denieth that God is righteous and good.

5 But *whofoever* keepeth his word,[1] *truly in this man* the love of God[2] *is* perfected. *By this we know* that we are in him.[3]

5 *But whofoever keepeth God's injunction*, Matt. xvii. 5. to obey his Son's precepts, *truly on fuch a perfon, the love which he bears to God is rendered complete. By this we know* affuredly, *that we are in* the fellowfhip of *God*, and of his Son Jefus Chrift.

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tuous manner of living.—For the fenfe in which Chrift died for all, See 2 Cor. v. 15. note 1.

Ver. 3 *By this we know that we have known him*, &c. As the apoftle is reafoning here againft the Nicolaitans and Gnoftics, who affirmed that the only thing neceffary to eternal life was the knowledge of the true God, (Pref. Sect. 3.) the relative *Him* in this claufe, doth not denote *Jefus Chrift*, the immediate antecedent, but *God*, whofe mercy in forgiving men's fins was mentioned, chap. i. 9. – The apoftle doth not deny the excellency of the knowledge of the true God, nor its efficacy in procuring eternal life: He only affirms that the right knowledge of God neceffarily leads to the keeping his commandments: And therefore that the keeping of God's commandments is the only fure mark by which we can know that we have known him aright.

Ver. 4. *He who faith I have known him, and doth not keep his commandments, is a liar.* The Nicolaitans and Gnoftics, notwithftanding they lived in an habitual courfe of the moft criminal fenfual indulgences, boafted that they were the objects of God's love, and fure of obtaining eternal life, merely becaufe they poffeffed the knowledge of the true God, and of his mercy in forgiving men's fins. In this

boafting,

6 He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

6 Ὁ λεγων εν αυτῳ μενειν, οφειλει, καθως εκεινος περιεπατησε, και αυτος ὑτως περιπατειν.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

7 Αδελφοι, ουκ εντολην καινην γραφω ὑμιν, αλλ' εντολην παλαιαν, ἡν ειχετε απ' αρχης. ἡ εντολη ἡ παλαια εϛιν ὁ λογος ὁν ηκυσατε απ' αρχης.

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boaſting, the apoſtle declared them liars. either becauſe they ſpake what they knew to be falſe; or at leaſt what was in itſelf moſt falſe.

Ver 5.—1. *Whoſoever keepeth his word.* Here, *his word,* does not ſignify *God's commandments in general,* but one commandment in particular, namely that which God gave at our Lord's transfiguration, and which is mentioned ver. 7. under the character of *an old commandment;* being the commandment which God delivered to the Iſraelites by Moſes, to hearken to the prophet whom God was to raiſe up from among their brethren, like to Moſes. See however ver. 7 note.

2 *Truly in that man the love of God is perfected.* The love of God of which the apoſtle ſpeaks, is not God's love to us, but our love to God: Which, when we keep his commandment to obey his Son in all things, is carried to its greateſt perfection. Hence Chriſt ſaid to his diſciples, John xiv. 21. *He who hath my commandments and keepeth them, he it is who loveth me.* And 1 John v. 3. *This is the love of God, that we keep his commandments.*

3 *By this we know that we are in him.* To *be in Chriſt,* is to be a member of that ſociety, fellowſhip, or church, of which Chriſt is the head, and to enjoy all the bleſſings peculiar to that ſociety; and in particular, to be the object of Chriſt's love, See ver. 6. note 1. This is called chap. i 3. A *having fellowſhip with the Father, and with his Son Jeſus Chriſt.* Beza thinks the expreſſion denotes one's union with Chriſt by affection and intereſt; becauſe the force of love is ſuch, that the parties are often in each other's thoughts.—Some enthuſiaſts fancy, that to *be in Chriſt,* means a perſonal union with him by a mixture of ſubſtances; an error, which hath led enthuſiaſts into many extravagances.—See ver. 9. note 1.

Ver. 6.—1. *He who ſaith he abideth in him.* This phraſe which ſo often occurs in John's writings, is founded on our Lord's diſcourſe, John xv. 1.—10. and particularly on ver. 10. *If ye keep my commandments, ye ſhall abide in my love, even as I have kept my Father's commandments, and abide in his love.* Wherefore to *be in Chriſt,* is to *be the object of Chriſt's* love, and to *abide in Chriſt,* is to continue in his love, by

6 He *who* ſaith he abideth in him,[1] ought himſelf alſo[2] ſo to walk, even as he walked.[3]

6 *He who ſaith he abideth in* the fellowſhip of *Chriſt, ought himſelf alſo ſo to walk, even as he walked* when he was in the world: that being a much better proof of one's abiding in Chriſt, than a nominal profeſſion.

7 Brethren, I *do not write* a new commandment *to* you, but an old commandment[1] which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

7 *Brethren, I do not write a new commandment to you,* when I tell you that, by complying with God's injunction to hear his Son, the love of God is perfected in you: *But* I write *an old commandment* delivered by Moſes, Deut. xviii. 15. *which ye* likewiſe *had from the beginning. The old commandment is the word* God uttered at Chriſt's baptiſm and transfiguration, ordering men to obey him; *which* word *ye have heard* us declare *from the beginning.*

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by keeping his commandments, See chap iv. 15 note 2.—It ſeems the falſe teachers boaſted of their abiding in Chriſt, merely through the power of knowledge. But to overturn that pernicious doctrine, our apoſtle appealed to Chriſt himſelf, who, in the words juſt now quoted, declared the keeping of his commandments to be the only method of procuring his love, and abiding in it.—Though the phraſe *abide in Chriſt*, be taken from the ſimilitude of the vine and its branches, mentioned John xv. 4. which are ſubſtantially united, it does not ſignify a perſonal union with Chriſt, as was hinted, ver. 5 note 3: But that union of ſentiment, affection and will, which ſubſiſts between him and all his real diſciples, the members of his fellowſhip

2. *Ought himſelf alſo.* The word *alſo* implies, that beſides a perſon's ſaying that he abideth in Chriſt, he ought likewiſe to walk, or behave, as Chriſt behaved while on earth.

3. *So to walk, even as he walked.* He ought to abſtain from ſin, chap iii. 8. and follow Chriſt's example in piety, temperance, juſtice, benevolence, diſintereſtedneſs, and charity to the poor. More particularly, he ought to carry his imitation of Chriſt's benevolence, ſo far as to lay down his life for the brethren, when called by God to do ſo, chap. iii. 16.—While Chriſt lived on earth he was ſubject to all the trials, and temptations, and ſufferings, to which men are expoſed. Theſe he bare with admirable patience and fortitude. His behaviour therefore under ſufferings, is a pattern which his diſciples ought alſo to imitate.

Ver. 7. *But an old commandment.* Becauſe the apoſtle affirmeth, that in ſaying, ver. 5. *Whoſoever keepeth his word*, &c. he did not write a new commandment, but an old commandment which they had heard from

8 Again, a new commandment I write unto you, which thing is true in him and in you; becaufe the darknefs is paft, and the true light now fhineth.

9 He that faith he is in the light, and hateth his brother, is in darknefs even until now.

8 Παλιν εντολην καινην γραφω ὑμιν, ὁ εστιν αληθες εν αυτω, και εν ὑμιν· ὁτι ἡ σκοτια παραγεται, και το φως το αληθινον ηδη φαινει.

9 Ὁ λεγων εν τω φωτι ειναι, και τον αδελφον αυτου μισων, εν τη σκοτια εστιν ἑως αρτι.

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from the beginning, in explaining ver. 5. I fuppofed *his word*, to mean God's command to the Ifraelites, Deut. xviii. 15. to hearken to the prophet he was to raife up to them, like to Mofes; which commandment was certainly an old commandment, though it was renewed by a voice from heaven at Chrift's baptifm and transfiguration.—However, if the reader is of opinion that *His word*, ver 5. is *Chrift's word*, or *precepts in general*, it makes not the leaft alteration in the fenfe of the paffage —The voice from the excellent glory, by which, at our Lord's transfiguration, God declared him *his beloved Son*, and commanded the difciples to hearken to him, Mofes and Elijah being prefent, was an authentic and clear atteftation, that Jefus is the prophet of whom Mofes fpake in the law. This miraculous atteftation, and divine command to mankind to hearken to Jefus, being frequently repeated by the apoftles, and referred to in their fermons and converfations. (2 Pet. 1. 17.) John had good reafon to call it *a commandment, which they had heard from the beginning*.

Ver. 8.—1. *On the other hand, I write to you a new commandment.* The *old* commandment is that mentioned, ver. 5. that *we keep God's word*, or command delivered by Mofes, Deut. xviii. 15. which in reality was a command to us to obey all Chrift's precepts.—The *new commandment* of which the apoftle fpeaks, is that contained in ver. 6. That Chrift's difciples *ought to walk even as he walked:* and in particular, That as Chrift laid down his life for his people, they ought to lay down their lives for one another, chap. iii. 16. Thus to walk as Chrift walked, John, with great propriety, termed *a new commandment*, becaufe, notwithftanding the precept *to love* one another was ftrongly enjoined in the law of Mofes, confequently was not a new commandment, the precept to love one another *as Chrift loved us*, is certainly a new commandment, and is fo termed by Chrift himfelf, John xiii. 34. *A new commandment I give to you, that ye love one another; as I have loved you, that ye alfo love one another.* This new commandment, being included in the precept ver. 6. of *walking even as Chrift walked*, the apoftle called that precept *a new commandment*, and thus explained it, chap. iii. 16. *He laid down his life for us, therefore we ought to lay down our lives for the brethren.*

2. *Which*

8 (Παλιν, 268.) *On the other hand*, I write *to* you a new commandment, [1] *which is* true (εν, 168.) *concerning* him and *concerning* you. [2] *For* the darkneſs *is paſſing away*, and the *light which is true* now ſhineth. [3]

8 *On the other hand*, when I exhort you to walk as Chriſt walked, *I write to you a new commandment, which is true concerning him* ſeeing he laid down his life for men, *and concerning you*, who ought to imitate him. *For the* former *darkneſs* of heatheniſm and Judaiſm *is paſſing away, and the light* of Chriſt's doctrine and example, *which is* the *true* light, now ſhineth, and teacheth you to lay down your lives for the brethren after his example.

9 He *who* ſaith he is in *this* light, [1] (και, 211.) and *yet* hateth his brother, is in *the* darkneſs *until* now.

9 *He who ſaith he is in the* true *light and yet hateth his brother, is in the darkneſs* of ignorance and wickedneſs *until now*, whatever his pretenſions may be.

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2. *Which is true concerning him and concerning you.* Αληθες being in the neuter gender, cannot be conſtrued with εντολη, *commandment*, which is feminine. We muſt therefore ſupply πραγμα, or ſome ſuch general word expreſſive of the ſubject of the command. See Eſſ. iv. 21.—By ſaying, that the thing enjoined in the new commandment, was true concerning the perſons to whom the apoſtle wrote, he perhaps meant, that ſome of them had already hazarded their lives in aſſiſting their brethren.

3. *For the darkneſs is paſſing away, and the light which is true now ſhineth* By the darkneſs which was paſſing away, we may underſtand, not only the darkneſs of heatheniſm, but the darkneſs of the Moſaic diſpenſation, together with the corrupt doctrines and practices of the Jews under that diſpenſation: and particularly, the impious notion that they were commanded in the law to hate the Gentiles, Matt. v. 43. This darkneſs παραγεται was gradually paſſing away, by means of the ſhining of the light which was true, that is, by the publication of Chriſt's doctrine and example in the goſpel.—The Moſaic law, with its obſcure types, was likewiſe ready to vaniſh in conſequence of the deſtruction of Jeruſalem, and the diſperſion of the Jewiſh nation, which were ſoon to happen.

Ver. 9. *He who ſaith he is in this light.* The apoſtle had declared, chap. i. 5. *That God is light*, and chap. i. 7. That *if we walk in the light, we have fellowſhip with him.* And ver. 8. of this chapter, That *the light which is true now ſhineth*, namely by the preaching of the goſpel. From theſe things he juſtly inferred in this verſe, That *he who ſaith he is in the light*; that is, in the fellowſhip of God, and well inſtructed in the doctrines of the goſpel, *and yet hateth his brother, is in the darkneſs till now:* He is ſtill in ignorance and wickedneſs, and is

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10 He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him.

10 Ὁ αγαπων τον αδελφον ἀυτȣ, εν τῳ φωτι μενει, και σκανδαλον εν αυτῳ ȣκ εϛιν.

11 But he th t hateth his brother is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blindedhis eyes.

11 Ὁ δε μισων τον αδελφον αὑτȣ, εν τῃ σκοτιᾳ εϛι, και εν τῃ σκοτιᾳ περιπατει, και ȣκ οιδε πȣ ὑπαγει, ὁτι ἡ σκοτια ετυφλωσε τȣς οφθαλμȣς αυτȣ.

12 I write unto you, little children, bećauſe your ſins are forgiven you for his name's ſake.

12 Γραφω ὑμιν, τεκνια, ὁτι αφεωνται ὑμιν αἱ ἁμαρτιαι δια᾽το ονομα αυτȣ.

13 I write unto you, fathers, becauſe ye have known him *that is* from the beginning. I write unto you, young men, becauſe

13 Γραφω ὑμιν, πατερες, ὁτι εγνωκατε τον απ᾽ αρχης· γραφω ὑμιν, νεανισκοι, ὁτι νενικηκατε τον πονηρον· γρα-

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no member of the fellowſhip of God, notwithſtanding his loud pretenſions to illumination.

Ver. 10. *He who loveth his brother abideth in the light, and there is no ſtumbling bl ck to him.* This is an alluſion to Chriſt's words, John xi. 9. *If any one walk in the day he doth not ſtumble, becauſe he ſeeth the light of this world. But if any one walk in the night he ſtumbleth, becauſe there is no light to him.*—The apoſtle, by comparing *benevolence* to the light of day, hath beautifully illuſtrated its efficacy in directing men's actions. By expelling ill-will, pride, anger, immoderate ſelfiſhneſs, and all other evil-paſſions which are occaſions of ſin, love removes every ſtumbling-block lying in one's way, and enables him to do his duty to his neighbour with eaſe and pleaſure.—Schiſmatics and heretics, on pretence of having attained to a greater knowledge of the truth, and a greater purity of conduct than others, think themſelves authorized to hate and perſecute thoſe who differ from them in opinion and practice. But theſe perſons, being void of the diſpoſitions of the really illuminated, are not in the light, but ſtumble, or ſin in their treatment of their brethren.—In the ſame manner, They who are ſevere in cenſuring the faults of others, or who aggravate them, and refuſe to forgive them, being deſtitute of love, are not in the light, but are ſtill in the darkneſs of ignorance and error; as the apoſtle remarks in the following verſe.

Ver. 11. *But he who hateth his brother is in the darkneſs, and walketh in that darkneſs.* By repreſenting a malevolent perſon as involved in

10 He *who* loveth his brother abideth in *this* light, and there is *no ſtumbling block* (εν, 163.) *to* him.[1]

10 *He who loveth his brother, abideth in the true light;* He is truly enlightened with the doctrine and example of Chriſt; *and there is nothing to him to occaſion his falling into ſin.*

11 But he *who* hateth his brother, is in *the* darkneſs,[1] and walketh in *that* darkneſs, and *doth not know* whither he goeth, becauſe *the* darkneſs hath blinded his eyes.

11 *But he who hateth his brother, is* ſtill *in the darkneſs* of error and wickedneſs, *and walketh in that darkneſs, and doth not know the miſerable end of ſuch a courſe of life. For the darkneſs hath blinded his eyes*, the eyes of his underſtanding.

12 Little children,[1] I write *to* you, *becauſe ſins* are forgiven you (δια, 112.) on *account of* his name. (Eſſ. iv. 51.)

12 *Dear children, I write to you* the precept which I ſhall mention immediately, (ver. 15.) *becauſe ſins ſhall be forgiven you on account of Chriſt* at the judgment, if ye repent and forſake your ſins.

13 Fathers,[1] I write *to* you, becauſe ye have known (τον, 72.) *him*[2] *from* the beginning. Young men, I write *to* you, be-

13 *Old Chriſtians, I write to you* what follows, ver. 15. becauſe ye *have known Chriſt;* his doctrine, and precepts, and manner of life; *from the beginning*, and muſt know that

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the darkneſs of night, the apoſtle ſtrongly expreſſeth the pernicious nature of malevolence. It blinds a man's reaſon to ſuch a degree, that he doth not ſee what is right; it extinguiſheth every virtuous inclination which would lead him to do what is right, and putteth him wholly under the power of anger and revenge: So that in this darkneſs he is in danger, not only of ſtumbling, but of deſtroying himſelf, *not knowing whither he goeth.*

Ver. 12. *Little children.* Becauſe this appellation is uſed, ver. 1. to denote Chriſtians of all ages and characters, Beza ſuppoſeth that John here addreſſed the whole body of Chriſt's diſciples, as their common inſtructor, (See ver. 1. note 1.) whom he afterwards divided into three claſſes. In ſupport of Beza's opinion, it may be obſerved, 1. That the word, by which in the diſtribution, the apoſtle expreſſes *young Chriſtians* is Παιδια and not Τεκνια. 2. That the reaſon which John aſſigns for writing to thoſe whom he calls τεκνια, *little children;* namely, that *ſins were forgiven them through Chriſt*, is applicable to the whole body of believers; and was a ſtrong reaſon for ſuch of them as John addreſſed, to obey his precept, *not to love the world*, &c.—Nevertheleſs if the reading of ver. 13. to be mentioned in note 3. on that verſe, is admitted, τεκνια here will ſignify the ſame claſs of Chriſtians, with

ye have overcome the wicked one. I write unto you, little children, becaufe ye have known the Father.

φω ὑμιν, παιδια, ὁτι εγνωκατε τον πατερα.

14 I have written unto you, fathers, becaufe ye have known him *that is* from the beginning. I have written unto you, young men, becaufe ye are ftrong, and the word of God abideth in you, and ye have overcome the wicked one.

14 Εγραψα ὑμιν, πατερες, ὁτι εγνωκατε τον απ' αρχης· εγραψα ὑμιν, νεανισκοι, ὁτι ισχυροι εϛε, και ὁ λογος τȣ Θεȣ εν ὑμιν μενει, και νενικηκατε τον πονηρον.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

15 Μη αγαπατε τον κοσμον, μηδε τα εν τω κοσμω. Εαν τις αγαπα τον κοσμον, ȣκ εϛιν ἡ αγαπη τȣ πατρος εν αυτω.

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with thofe defigned by παιδια, ver. 13. And on that fuppofition the three claffes, into which the whole body of the difciples was diftributed by John, will have been twice addreffed by him.

Ver. 13.—1. *Fathers I have written to you.* John gave the appellation of *fathers* to thofe who are called by the other apoftles Πρεσϐυτεροι. *feniores*, *elders*, on account of their long ftanding in the Chriftian faith. The perfons who were written to under this denomination, feem to have been of the number of the eye-witneffes, who generally had the office of elders conferred on them.—In this part of his letter, the apoftle diftributes the whole body of Chriftians into three claffes; according to their different ftandings in the faith and proficiency in the knowledge of the gofpel: namely Πατερες; *fathers*, Νεανισκοι *young men* and Παιδια *young children*.—*Fathers*, were the moft ancient believers who had made the greateft progrefs in knowledge and virtue. *Young men*, were thofe in the greateft vigour of the fpiritual life, and who were confidered by the apoftle as foldiers fighting under Chrift, againft the powers of darknefs. *Young children* were the newly converted, who being under a courfe of inftruction, were called in the firft age *Catechumens*.

2. *Becaufe ye have known him from the beginning.* So I tranflate τον απ' αρχης; becaufe the article is often put for the pronouns Ὁς and αυτος, fee Eff. iv. 72. alfo becaufe the apoftle is fpeaking of Jefus Chrift, mentioned ver. 6.—If the reader does not admit this ufe of the article, he may confider the expreffion as elliptical, and may fupply it in this manner; *becaufe ye have known* τον Ιησȣν απ' αρχης *Jefus from the beginning:* have known his difengagement from the world, and his contempt of its riches, honours, and pleafures.

3. *Young*

cause ye have overcome the wicked one. Young children,[3] I write *to* you, because ye have known the Father.

what I am going to write, is his precept. *Vigorous Christians, I write to you* the following precept, *because ye have* already *overcome the wicked one*, having resisted his strongest temptations to apostacy. *New converts, I write to you* the same precept, *because*, though ye have not seen Christ, *ye have known the Father:* Ye have known his willingness and power to strengthen you.

14 Fathers, I have written *to* you, because ye have known *him from* the beginning. Young men, I have written to you, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

14 *Old Christians, I have written to you* to walk even as Christ walked, ver. 6. by loving your brethren as he loved you, ver. 8. *because ye have known him from the beginning*, and have been deeply affected with the knowledge of his love. *Vigorous Christians, I have written* the same precept to you, *because ye are strong* in all the Christian virtues *through the word of God abiding in you, and ye have* already *overcome the devil.*

15 Love not the world, neither the things *which* are in the world.[1] If any *one* love the world, the love of the Father is not in him.

15 What I write to you all is this: *Do not love the* persons and practices of the men of the *world*; *neither the things which are in the world. If any one love the world;* if he enters into friendship with idolaters and infidels and is fond of the things which they pursue; *the love of the Father is not in him.*

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3. *Young children, I write to you* Several MSS. together with the Syriac version and some copies of the Vulgate, read here, εγραψα, *I have written.*—This reading, if it were well supported, might be preferred to the common reading, for the reason mentioned in the note on ver. 12.

Ver. 15. *Love not the world, neither the things which are in the world.* As the apostle distinguishes *the world*, from *the things which are in the world*, it is probable that by *the world*, he means the wicked men of the world, and by *the things which are in the world*, the bad principles, and corrupt dispositions belonging to the men of the world. These, if they are the objects of admiration and love, have a powerful influence to seduce both the old and the young from the imitation of Christ, and to extinguish brotherly love, or benevolent dispositions in the mind. See ver. 10. note 1.

16 For all that *is* in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

16 Ὁτι παν το εν τῳ κοσμῳ, ἡ επιθυμια της σαρκος, και ἡ επιθυμια τῶν οφθαλμων, και ἡ αλαζονεια τȣ βιȣ, ȣκ εϛιν εκ τȣ πατρος, αλλ᾽ εκ τȣ κοσμȣ εϛι.

17 And the world paſſeth away, and the luſt thereof: but he that doeth the will of God abideth for ever.

17 Και ὁ κοσμος παραγεται, και ἡ επιθυμια αυτȣ. Ὁ δε ποιων το θελημα τȣ Θεȣ μενει εις τον αιωνα.

18 Little children, it is the laſt time; and as ye have heard that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time.

18 Παιδια, εσχατη ὡρα εϛι· και καθως ηκȣσατε ὁτι ὁ αντιχριϛος ερχεται, και νυν αντιχριϛοι πολλοι γεγονασιν· ὁθεν γινωσκομεν ὁτι εσχατη ὡρα εϛιν.

Ver. 16.—1. *For all that is in the world.* Here, as in the preceding verſe, *the world,* ſignifies *the men of the world.* In this ſenſe our Lord likewiſe uſed the word, *world,* John xv. 19. *If ye were of the world, the world would love his own: But becauſe ye are not of the world, therefore the world hateth you.* So likewiſe St. Paul, Rom. xii. 2. *Be not conformed to this world:* And our apoſtle, chap. v. 19. *The whole world lieth under the wicked one.*—Hence the evil one is called, John xii. 31. *The prince of this world.* And Epheſ. ii. 2. *The ſpirit who now inwardly worketh in the children of diſobedienſe.*—Wherefore, in the paſſage under conſideration, *the world* is that collection of idolaters, unbelievers, and wicked men, which compoſe the great bulk of the inhabitants of the world. Whereas, if by *the world,* we underſtand *the earth,* and by *the things which are in the world,* the productions whether of nature or of art, with which the earth is ſtored, it would not be true, that *all which is in the world, is not of the Father, but is of the world.* Beſides, from what follows, it is evident that John is not ſpeaking of the earth, but of the men of the world, whoſe luſts he deſcribes.

2. *The luſts of the fleſh.* This, as diſtinguiſhed from *the luſt of the eye, and the pride of life,* denotes thoſe fleſhly appetites, which are gratified by the intemperate uſe of women, and wine, and meats.

3. *The luſt of the eye.* According to Lightfoot, this is *covetouſneſs,* called Matth. vi. 23. *an evil eye.* But I rather think the apoſtle means, an inordinate paſſion for magnificence in houſes, furniture, equipage and dreſs, which becauſe it is gratified by the eye, may fitly be called, *the luſt of the eye.*

4. *And*

16 For all that is in the world,[1] the luſt of the fleſh,[2] and the luſt of the eyes,[3] and the pride of life,[4] is not of the Father, but is of the world.[5]

16 *For whatever evil affection ſubſiſts in idolaters and unbelievers;* namely, *the luſt of the fleſh* after ſenſual pleaſures; *and the luſt of the eyes* after magnificence in houſes, equipage, and dreſs; *and the pride of life* founded on titles, offices, and riches; *is not of the Father, but is of the world:* Theſe evil affections are not produced in us by the Father, but by the things of the world exciting them in us.

17 *Now* the world paſſeth away, and the luſt thereof. But he *who* doth the will of God, abideth for ever.

17 *Now, the wicked* men of the *world ſhall periſh, and* the objects of *their luſt* in like manner. *But he who doth the will of God* by mortifying his worldly luſts, *ſhall live* happily *for ever.*

18 *Young* children, it is the laſt *hour.*[1] And as ye have heard that *the* antichriſt *cometh,*[2] (κχι, 212.) *ſo* now *there are* many antichriſts,[3] *whence* we know that it is the laſt *hour.*

18 *Young children,* be not terrified by the rage of the unbelieving Jews: *It is the laſt hour* of the Jewiſh commonwealth. *And as ye have heard that the antichriſt,* who denieth the appearing of Chriſt in the fleſh, chap. iv. 3. *cometh* before the deſtruction of Jeruſalem, *ſo now there are many* ſuch *antichriſts; from which we know that it is the laſt hour* of the Jewiſh ſtate.

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4. *And the pride of life.* Ἡ αλαζονεια τȣ βιȣ, literally *Jactantia vitæ, the boaſting of life.* John means all the things pertaining to this life, of which the men of the world boaſt, and by which their pride is gratified; ſuch as titles, offices, lands, noble birth, honourable relations, and the reſt, whoſe efficacy to puff up men with pride and to make them inſolent, is not of God.

5. *Is not of the Father, but is of the world.* Theſe inordinate luſts, do not, as wicked men pretend in excuſe for their indulging them, proceed from the Father, but from the things of the world exciting the luſts and paſſions of wicked men, who are at no pains to reſtrain them. The Father hath ſtored this earth, with objects ſuited to the natural deſires which he hath implanted in men's minds; and the enjoyment of theſe objects is innocent, provided they are uſed in moderation. But inordinate deſires, called by the apoſtle *luſts,* and their power to tempt men, proceed from the wicked themſelves, through indulging their luſts without reſtraint. See James i. 13, 14.—Or,

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19 They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifeſt that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

19 Εξ ἡμων εξηλθον, αλλ' ουκ ησαν εξ ἡμων. Ει γαρ ησαν εξ ἡμων, μεμενηκεισαν αν μεθ' ἡμων· αλλ' ἱνα φανερωθωσιν-ὁτι ουκ εισι παντες εξ ἡμων.

20 Και ὑμεις χρισμα εχετε απο του ἁγιου, και οιδατε παντα.

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the meaning of the phraſe, αλλα εκ του κοσμου εστι, may be, that the luſts mentioned, are not excited in us by the Father, but by the ruler of the darkneſs of this world.—The apoſtle mentions, the luſt of the fleſh, the luſt of the eye, and the pride of life, becauſe theſe inordinate affections, are the ſource of the greateſt part of the wickedneſs which exiſts among men.

Ver. 18.—1. *Young children, it is the laſt hour,* namely of the duration of the Jewiſh church and ſtate: God will ſoon deſtroy the Jewiſh commonwealth; ſo that the power of your perſecutors will ſpeedily be broken.—Some, by *the laſt hour*, underſtand the laſt hour of the world. But, that none of the apoſtles fancied the end of the preſent mundane ſyſtem was at hand, when they wrote their epiſtles, ſee proved in the 3d ſect. of the preface to 2 Theſſalonians.

2. *And as ye have heard that the antichriſt cometh.* The word Αντιχριστος, *antichriſt*, is no where found but in John's firſt and ſecond epiſtles. It may have two meanings. For, if the prepoſition αντι, in αντιχριστος, denotes, *in place of*, the name will ſignify one who puts himſelf in the place of Chriſt: conſequently *antichriſt* is a falſe Chriſt. But if the prepoſition denotes *oppoſition*, *antichriſt* is one who oppoſeth Chriſt.—The perſons to whom this epiſtle was written, had heard of the coming of *antichriſt*, in both ſenſes of the name. For the firſt ſort of antichriſts were foretold by our Lord, Matth. xxiv. 5. *Many ſhall come in my name, ſaying I am Chriſt, and ſhall deceive many.* The ſecond ſort were foretold, Matth. xxiv. 11. *Many falſe prophets will ariſe, and deceive many.* From what John hath written, ver. 22. of this chapter, and chap. iv. 3. and 2 Epiſt. ver. 7. I am inclined to think that by *antichriſt*, he means thoſe falſe prophets, or teachers, who were foretold by our Lord to ariſe about the time of the deſtruction of Jeruſalem, and who were now gone abroad. Some of theſe denied the humanity of Jeſus Chriſt, others of them denied his divinity: and as both ſorts oppoſed Chriſt, by denying the redemption of the world through his death, I ſuppoſe it is of them chiefly that John ſpeaks in his epiſtles.—When the apoſtle mentions theſe falſe teachers collectively, he calls them, *the antichriſt* in the ſingular number, as St. Paul called the falſe teachers collectively, of whom he

19 They went (ἐξ ἡμων) *away* from us,[1] but they were not (ἐξ ἡμων) of us. For, if they had been of us, they would *have abode* with us; but THEY WENT *AWAY*, that they might be made manifest, that they were not all of us.

19 *These* antichrists, though they once professed themselves Christian teachers, *went away from us* on the pretence that Jesus is not the Christ. *But they were not inspired like us; for if they had been inspired like us, they would have abode with us. But they were permitted to apostatize, that they might be made manifest, that they were not inspired like us;* and that their doctrine is false.

20 (Και, 205.) But ye have an unction[1] from the Holy *SPIRIT*,[2] (chap. iii. 24.) *and know* all things.

20 *But* there is little occasion to put you on your guard against these deceivers; *ye have an unction from the holy Spirit, whereby ye* can *know whether a teacher is really inspired*, and whether his doctrine is true or false.

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he prophesied, 2 Thess. ii. 3, *The man of sin* But when John speaks of these teachers as individuals, he calls them *many antichrists* in the plural number.

3. *So now there are many antichrists.* The preterite tense γεγονασι, is used here to signify, not only the existence of many antichrists at that time, but also that there had been many antichrists, who were gone off the stage.

Ver. 19. *They went away from us.* Hence it is one of the marks of antichrist, that he had been once in the Christian church, and a teacher by profession, but had left it or apostatized.

Ver. 20.—1. *But ye have an unction* Under the law, persons called to offices, to the execution of which singular endowments were requisite, were anointed with perfumed oils, in token of God's conferring these endowments on them. In allusion to that ancient rite, John calls the communication of the spiritual gifts to the primitive Christians, especially the gift of discerning spirits, *an unction*, because it was an endowment bestowed by God, for preventing the faithful from being deceived by false teachers, who, to gain the greater credit to their erroneous doctrine, falsely pretended to be inspired. Wherefore the apostle, knowing that many of the brethren to whom he wrote possessed the gift of discerning spirits, appealed to that gift as enabling them to detect the antichrists, or false teachers who were gone abroad; and exhorted them, chap. iv 1. *not to believe every spirit, but to try the spirits whether they be of God, because many false prophets were gone forth into the world.*—See ver. 27. note, for a confutation of the pretensions of modern fanatics to inspiration, founded on the apostle's exhortation to try the spirits, and on his affirmation that the

21 I have not written unto you, becaufe ye know not the truth, but becaufe ye know it, and that no lie is of the truth.

21 Ουκ εγραψα ὑμιν ὁτι ουκ οιδατε την αληθειαν, αλλ' ὁτι οιδατε αυτην, και ὁτι παν ψευδος εκ της αληθειας ουκ εστι.

22 Who is a liar, but he that denieth that Jefus is the Chrift? He is antichrift that denieth the Father and the Son.

22 Τις εστιν ὁ ψευστης, ει μη ὁ αρνουμενος ὁτι Ιησους ουκ εστιν ὁ Χριστος; ουτος εστιν ὁ αντιχριστος, ὁ αρνουμενος τον πατερα και τον ὑιον.

23 Whofoever denieth the Son, the fame hath not the Father: [*but he that acknowledgeth the Son hath the Fathir alfo.*]

23 Πας ὁ αρνουμενος τον ὑιον, ουδε τον πατερα εχει.

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning fhall remain in y u, ye alfo fhall continue in the Son, and in the Father.

24 Ὑμεις ουν ὁ ηκουσατε απ' αρχης εν ὑμιν μενετω. Εαν εν ὑμιν μεινῃ ὁ απ' αρχης ηκουσατε, και ὑμεις εν τω ὑιω και εν τω πατρι μενειτε.

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perfons to whom he wrote, had an unction from the Holy Ghoft, and knew all things.

2. *From the Holy Spirit.* So I fupply and tranflate the claufe απο του ἁγιου *from the holy.*—Beza thinks that our Lord was meant here, becaufe he is called, Acts iii. 14. *The holy One, and the juft.* But as Jefus himfelf is faid to have been anointed with the Holy Ghoft, Acts x. 38. I think the word πνευματος may be fupplied here.

Ver. 21.—1. *I have not written to you.* Beza faith, the aorift εγραψα may be tranflated in the paft time, becaufe, when the brethren, to whom his letter was fent, read it, the writing of it would be paft. But I rather think the apoftle refers to what he had written in the preceding part of his letter, concerning the life of the word in the flefh.

2. *Becaufe ye know it, and that no lie is of the truth. Lie,* here means a doctrine contrary to that taught by the apoftles, which being the true doctrine, its contrary muft be falfe or *a lie.* Or, it may be called *a lie,* becaufe the teachers who propogated fuch doctrines, knew them to be falfe, efpecially the doctrines which the antichrifts propagated, concerning the perfon and actions of Chrift. They, therefore, in particular, are called, *the liar,* ver. 22.

Ver. 22.

21 I have not written[1] *to* you becaufe ye know not the tru h, but becaufe ye know it, and that no lie[2] is of the truth.

21 *I have not written to you, becaufe ye know not the truth* concerning the life of the word in the flefh; *but becaufe ye know it, and* know likewife *that none of the lies* propagated by the falfe teachers concerning Chrift, *is any* part *of the gofpel.*

22 Who is *the* liar,[1] but he *who* denieth that Jefus is the Chrift? He is *the* antichrift, *who* denieth the Father and the Son.[2]

22 *Who is the falfe prophet* foretold to come before the deftruction of Jerufalem, *but he who denieth that Jefus is the Chrift* or Son of God? *He,* certainly, *is the antichrift, who denieth the Father's teftimony* concerning his Son, chap. v. 6. *and the Son's teftimony* concerning himfelf, John x. 36.

23 Whofoever denieth the Son, *doth not acknowledge* the Father.

23 *Whofoever denieth* Jefus to be *the Son* of God, *doth not acknowledge the Father,* who, at his baptifm and transfiguration, declared him his Son.

24 Therefore, let *what* ye have heard from the beginning abide in you. If *what ye* have heard from the beginning *abide* in you, ye alfo fhall *abide* in the Son, and in the Father.

24 *Therefore, let what ye have heard* us preach *from the beginning,* concerning the word's being made flefh, *abide in you. If what ye have heard from the beginning* concerning that matter, *abide in you, ye alfo fhall abide in* the fellowfhip of *the Son and of the Father,* chap. i. 3.

Ver. 22.—1. *Who is the liar, but he who denieth that Jefus is the Chrift?* What is meant by denying *that Jefus is the Chrift,* fee explained, chap. iv. 2. note, and ver. 3. note 1.

2. *He is the antichrift, who denieth the Father and the Son.* Eftius faith, the opinion of Irenæus is probable, who underftood John as fpeaking here of the falfe teachers of his own time, who denied Chrift to be the Son of God, and God to be the Father of Chrift. See Pref. to 1 John, Sect. 3.

Ver. 23. *Whofoever denieth the Son, doth not acknowledge the Father.* The expreffion in the original ουδε τον πατερα εχει, *doth not hold the Father,* is elliptical. We have it in its complete form, Rom. i. 22. *As they did not approve* τον Θεον εχειν εν επιγνωσει *of holding God with acknowledgment,* that is *of acknowledging God.* See note 2. on that verfe, Wherefore, ουδε εχει in this paffage is rightly tranflated, *doth not acknowledge:* as is plain likewife from this, that *acknowledging,* here, is the oppofite to *denying,* in the preceding claufe. Accordingly in the Syriac it is, *neque in patrem credit, doth not believe on the Father.*

25 And this is the promise that he hath promised us, *even* eternal life.

25 Και αὑτη ἐςιν ἡ επαγγελια, ἡν αυτος επηγγειλατο ἡμιν, την ζωην την αιωνιον.

26 These things have I written unto you concerning them that seduce you.

26 Ταυτα εγραψα ὑμιν περι των πλανωντων ὑμας,

27 But the anointing, which ye have received of him, abideth in you; and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

27 και ὑμεις το χρισμα ὁ ελαβετε απ' αυτȣ, εν ὑμιν μενει, και ȣ χρειαν εχετε ἱνα τις διδασκῃ ὑμας, αλλ' ὡς το αυτο χρισμα διδασκει ὑμας περι παντων, και αληθες εςι, και ȣκ εςι ψευδος. Και, καθως εδιδαξεν ὑμας, μενειτε εν αυτῳ.

In our English Bible the following words, *But he that acknowledgeth the Son, hath the Father also*, are printed in Italic letters, to shew that they are not in the common Greek copies. Beza however hath inserted them in his edition of the Greek Testament, on the authority of four ancient MSS. and of the Syriac and Vulgate versions. See Mill on this verse, who mentions a number of MSS. which have this clause. Estius reckoned it genuine: as did Doddridge: But I have omitted it, because it is wanting in the common edition of the Greek Testament from which my translation is made.

Ver. 25. *This is the promise which he hath promised to us, even the life which is eternal.* Την ζωην being in the accusative case, and standing in opposition with ἡν, it is governed as ἡν is, by επηγγειλατο.—This promise John hath recorded in his gospel, chap. xvii. 1. *Glorify thy Son, that thy Son also may glorify thee.* 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—From these words, so solemnly pronounced by Christ in an address to his Father, we learn that the great end of his coming into the world was to glorify his Father, by procuring through his own death eternal life for all good men, and by bestowing it on them after the judgment. See chap. v. 10. note 1.

Ver. 26. *These things I have written to you,* namely the things beginning ver. 18.

Ver. 27. *And ye have no need that any one should teach you.* Here two things claim the reader's attention. 1. That when John said to his disciples, *ye have no need that any one should teach you*, his meaning was, that they had no need to be taught how to distinguish pretenders to inspiration, from those who were really inspired. This the connexion

25 (Και, 207.) *For* this is the promife *which* he hath promifed *to* us, EVEN *the life which* IS *eternal.*[1]

25 And great will be your felicity in that fellowfhip. *For this is the promife which the Father hath promifed to us* by his Son, *even a life* of happinefs in heaven, *which will be eternal.*

26 Thefe things[1] *I have* written *to* you concerning them *who deceive* you, (Eff. iv. 1.)

26 *Thefe things I have written to you, concerning the antichrifts who* endeavour to *deceive you*, that ye may fhun all familiar intercourfe with them,

27 (και, 211.) *although the unction* which ye have received *from* him (ver. 20.) abideth in you, and ye *have no need* that any *one fhould* teach you,[1] (αλλα, 80.) *unlefs* as the fame unction teacheth you *concerning* all things, and is truth, and is no lie. (και, 208.) *Wherefore, as* it hath taught you, (μενειτε, 13.) *abide* in him.

27 *Although* I know that *the gift of difcerning fpirits, which ye have received from the Holy Ghoft, remaineth in you, and* that *ye have no need that any one fhould teach you*, how to judge of thefe deceivers and their doctrines, *unlefs* to exhort you to judge of them, *as the fame gift teacheth you concerning all things, and is a real, not a feigned gift. Wherefore as it hath taught you* that thefe teachers are antichrifts, reject their doctrine, *and abide in* the truth concerning *him*.

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nexion fheweth plainly.—2. That the perfons who had no need of this kind of teaching, were thofe only who had an unction from the Holy Spirit. Wherefore, as it appears from 1 Cor. xii 10. that the difcerning of fpirits was a gift beftowed, not on believers in general, but on fome individuals only, it is evident that when the apoftle faid, *ye have an unction from the Holy Spirit*, his difcourfe was directed, only to fuch as poffeffed the gift of difcerning fpirits: confequently he did not mean, that Chriftians in general had no need of being taught the doctrines of the gofpel in the ordinary method; but that thofe who had received the unction from the Holy Ghoft, needed nothing but to be directed or exhorted to judge of teachers pretending to infpiration, and of their doctrine, according as the unction which abode in them led them to judge: becaufe that unction being a real gift, if they followed its fuggeftions, they would judge truly concerning all things; that is, concerning teachers and their doctrines.—From thefe things it is plain, that the Quakers and other fanatics, who from what is faid in this and in the preceding 20th verfe, infer that all believers have ftill an unction or infpiration from the Holy Ghoft, and hold that that infpiration is fuperior to the fcriptures, are in a moft dangerous error,

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that eve-

28 Και νυν, τεκνια, μενετε εν αυτῳ· ἱνα ὁταν φανερωθῃ εχωμεν παῤῥησιαν, και μη αισχυνθωμεν απ᾽ αυτȣ, εν τῃ παρȣσιᾳ αυτȣ.

29 Εαν ειδητε ὁτι δικαιος εςι, γινωσκετε ὁτι πας ὁ

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error, as they dignify the productions of their own distempered brain, with the name of *revelations of the Spirit*.—They likewise err greatly from the truth, who on pretence that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word, by pastors and teachers set apart to the office, and even the scriptures themselves, are unnecessary in the church. Holding such principles, is it any wonder that these enthusiasts and fanatics, have fallen into the grossest extravagances, and licentiousness?

Ver. 28.—1. *Now therefore little children.* The adverb νυν, is used here as an interjection of beseeching.—The word Τεκνια, *little children*, comprehends the whole body of the disciples to whom this epistle was written, and whom John had before divided into three classes. See ver. 12. note, and ver. 13. note 1.

2. *That when he shall appear.* Φανερωθῃ, being the term by which Christ's appearing in the flesh was expressed, chap. i. 2. note 2. when applied to Christ's second coming, it signifies that he shall then be the object of men's senses by means of his body, as he was at his first coming. See 1 Pet. i. 7. note 2.

Ver. 29.—1. *Every one who worketh righteousness, hath been begotten.* This is the literal signification of γεγεννηται, from γενναω *genero, gigno, I beget*. Accordingly, our translators have so rendered the word, chap. v. 18.—Besides, *born of God*, is an idea no where else found in scripture.

To understand the true import of the high titles, which in the New Testament are given to the disciples of Christ; namely *the begotten of God*, as here; *the sons of God*, and *children of God*, as in the next chapter; *the heirs of God*, Rom. viii. 17. *The elect of God; the adopted of God; saints, a royal priesthood; an holy nation; a peculiar people*, 1 Pet. ii. 9. the following observations may be of use.—1. That these high titles were anciently given to the Israelites as a nation, because they were separated from the rest of mankind to be God's visible church, for the purpose of preserving the knowledge and worship of him in the world, as the only true God. This appears from God's own words, Exod. xix. 3. *Tell the children of Israel; 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5. Now therefore if ye will obey my voice indeed, and keep my covenant,*

28 (Καὶ νῦν, 208.) Now, *therefore*, little children, [1] abide in him, that when he ſhall appear, [2] we may have confidence, and *may not be put to ſhame by* him at his coming. (See 2 John, ver. 8.)

29 (Ἐὰν) If ye know that he is righteous, ye know that every one [1]

28 *Now therefore, my dear children, abide in the doctrine and precepts of Chriſt, that when he ſhall appear* to judge the world, *we* your teachers *may have confidence* concerning your acceptance, *and may not be put to ſhame by him at his coming*, on account of your errors and vices.

29 *If ye know that God is righteous*, in the commandments which he hath given to mankind, *ye* will alſo *know*,

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covenant, then ye ſhall be a peculiar treaſure unto me above all people.— 6. *And ye ſhall be unto me a kingdom of prieſts, and an holy nation.*— Deut. xiv. 1. *Ye are the children of the Lord your God.* – 2 *For thou art an holy people to the Lord thy God.*—2. In particular, *the title of God's Son, even his firſt born,* was given to the whole Iſraelitiſh nation by God himſelf, Exod. iv. 22. chiefly becauſe they were the deſcendants of Iſaac, who was ſupernaturally begotten by Abraham through the power which accompanied the promiſe, Gen. xviii. 10. *Lo Sarah ſhall have a Son.* So St. Paul informs us, Rom ix 7. *Neither becauſe they are the ſeed of Abraham are they all children*; namely of God, *But in Iſaac ſhall a ſeed be to thee.* 8. *That is, the children of the fleſh, theſe are not the children of God. But the children of the promiſe are counted for ſeed.* The apoſtle's meaning is, That Iſhmael and his poſterity, whom Abraham procreated by his own natural ſtrength, being children of the fleſh were not the children of God; that is, they were not made the viſible church and people of God. But Iſaac and his deſcendants, whom Abraham procreated through the ſtrength which accompanied the promiſe, *Lo Sarah ſhall have a Son,* being more properly procreated by God than by Abraham, were the children of God; that is, were made the viſible church and people of God, becauſe by their ſupernatural generation and their title to inherit Canaan, they were a fit image of the Catholic inviſible church of God, conſiſting of believers of all ages and nations, who being regenerated by the Spirit of God are the true children of God, and heirs of the heavenly country of which Canaan was the type.—3. As the promiſe, *Lo Sarah ſhall have a ſon,* which was given to Abraham when he was an hundred years old and Sarah was ninety, implied that that ſon was to be ſupernaturally procreated, ſo the promiſe given to Abraham, Gen. xvii. 5. *A Father of many nations I have conſtituted thee,* implied that the many nations of believers, who by this promiſe were given to Abraham for ſeed, were to be generated by the operation of the Spirit of God producing in them faith and obedience, ſimilar to the faith and obedience for which Abraham was conſtituted the father of all believers.—This higher generation, by which believers have the moral nature of God communi-

ry one that doeth righteousness is born of him.

ποιων την δικαιοσυνην, εξ αυτε γεγεννηται.

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cated to them, is excellently described, John i. 12. *As many as received him, to them gave he power to become the sons of God, even to them who believe on his name.* 13 Οἱ εγεννηθησαν *which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God:* that is, men become the true sons of God, not by their being naturally descended from this or that father, nor by their being called the sons of God by men like themselves, but by God's bestowing on them that high appellation on account of their faith and holiness.—4. If the Israelites, of whom the ancient visible church and people of God was composed, were all called *the sons of God*, because Isaac from whom they descended was supernaturally begotten by the power of God, certainly believers of all ages and nations, of whom the invisible Catholic church and people of God is composed, may with much greater propriety be called *the sons of God*, since they are begotten of God, and possess the moral nature of God. This catholic invisible church of God, is not limited to any one race of men, nor to any one age or country of the world. It hath subsisted from the beginning, and is scattered over the whole earth. But after the general judgment, the members of this widely extended church will be gathered together and carried by Christ in a body, into the heavenly country their promised inheritance, of which Canaan, the inheritance of Abraham's natural seed by Isaac, was the emblem and pledge.

Thus it appears that the high titles above mentioned; namely, *the sons of God, the children of God the elect of God, the adoption of sons, the election, saints, a holy nation, a royal priesthood, and a peculiar people*, were anciently given to the Israelites as a nation, merely on account of their being the visible church and people of God, without any regard to the personal character of the individuals of whom that nation was composed.—Also, it appears that under the gospel the same high titles were bestowed on whole churches, merely on account of their profession of Christianity, without any regard to the personal character of the individuals who composed these churches. But these high titles, with some others of greater importance, such as, *the begotten of God, the heirs of God, the adoption*, were given in an appropriated sense to individuals likewise, on account of their faith and holiness. When given to whole churches, these titles imported nothing more but that the society to which they were given was a church of Christ; and that the individuals of which that society was composed were entitled to all the privileges belonging to the visible church and people of God. But when appropriated to individuals, these titles implied that the persons to whom they were given were really partakers of the nature of God by possessing his moral qualities, and that they were the objects of his paternal love, and heirs of his felicity.—Wherefore, in reading the scriptures, by attending to the different foundations of these titles, and by considering

who worketh righteousness, (chap. iii. 7. note 2.) *hath been begotten* of him.[2]

that every one who worketh righteousness, hath been begotten of him. He is a son of God by partaking of his nature, and shall obtain that eternal life, which God hath promised to his children, ver. 25.

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considering whether they are applied to churches or to individuals, we shall easily understand their true import. Thus when St Paul writing to the Thessalonians, saith 1 Thess i. 4. *Knowing brethren beloved of God, your election*, he could not mean *their election to eternal life*, since many of them were living disorderly, 2 Thess. iii. 11. but their election to be the visible church and people of God, under the gospel dispensation. Whereas when John saith in the verse before us, *Every one who doth righteousness hath been begotten of God*, by restricting the title to individuals of a specific character, he teaches us that the persons of whom he speaks are the sons of God in the highest sense, and heirs of eternal life. Accordingly, in the following chapter, he assures us that such *shall see God.*

2. *Begotten of him.* Ἐξ αυτȣ. The relative αυτȣ, stands here not for *Christ*, though he be spoken of in the verse immediately preceding; but for *God*, of whom it is said *that he is righteous.* For no where in scripture, is Christ said to beget believers; nor is he ever called their father. These things are attributed to God only, or to the Spirit, as his agent. Accordingly, in the first verse of the following chapter, the apostle extols the love of the Father in making believers his sons.—That the relative often stands for a person or thing, not mentioned before, See proved, Ess. iv. 64.

Because in the following chapter the apostle describes the great honours and privileges of believers as the sons of God, Cajetan and Estius were of opinion, that that chapter should have begun with this 29th verse.

CHAP

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

THE apoftle, in the laft verfe of the preceding chapter, having declared that every one who worketh righteoufnefs hath been begotten of God, and is his Son, begins this chapter with an exclamation, expreffive of his high admiration of the love of God in calling thofe who work righteoufnefs his children, although they are not acknowledged to be fuch by the men of the world, becaufe wicked men have no juft notion of the character of God, ver. 1.—Then, to explain the ground of his admiration, he defcribed the dignity and happinefs, to which the children of God will be raifed, at the appearing of Chrift to judge the world. They fhall be like Chrift, becaufe they fhall fee him as he is, and fhall live with him for ever, ver. 2.—Now, this being the greateft honour and felicity of which mankind are capable, every one who hath the hope of feeing Chrift, and of becoming like him, and of living with him for ever, is careful to purify himfelf from evil affections and wicked actions, as Chrift is pure, that he may be qualified to affociate with Chrift, ver. 3. —This naturally led the apoftle to condemn a fecond time, the impious doctrine of the Nicolaitans and Simonians, who affirmed, that every action being free to thofe who have the knowledge of God, fuch will not be punifhed for their actions, however vicious they may have been. See chap. i. 8. note. For, in oppofition to thefe heretics, the apoftle declared, that whoever worketh fin fhall certainly be punifhed; becaufe fin being a tranfgreffion of the law of God, without doubt God will fupport the authority of his law, by punifhing feverely the tranfgreffors of it, ver. 4.—Befides, that he will punifh obftinate finners, God hath fhewed by fending his Son to take away the punifhment of fin from thofe only who repent. For fince the Son of God was free from fin himfelf, he would not die to procure for his difciples a liberty of finning, ver. 5.—From this it follows, that whofoever abideth in the fellowfhip of Chrift, and is the object of his love, doth not fin habitually. Whofoever finneth habitually, though he may have feen Chrift in the flefh, hath not feen him in his true character, neither hath known his will, ver. 6.—Wherefore, my beloved children, let no teacher deceive you, by affirming that the fpeculative belief of the gofpel, will make you righteous in the fight of God. He alone who habitually worketh righteoufnefs, is righteous in the fight of God, and

and will be accepted with him; even as Chrift himfelf was righteous, by keeping his Father's commandments, and abode in his love, ver. 7.—He who worketh fin, inftead of being a child of God, is a child of the devil: For the devil hath finned fr m the beginning of the world. Now the evil nature of fin, and its hatefulnefs to God, may be known from this, that the Son of God was manifefted in the flefh to deftroy the works of the devil; namely fin, and all the miferies which flow from fin, ver. 8.

Having defcribed the character of the children of the devil, together with the evil nature of their works, the apoftle explained the character of the children of God, and taught the faithful how to diftinguifh them from the children of the devil. Whofoever is begotten of God doth not fin habitually, becaufe God's feed, the doctrine of the gofpel, abideth and operateth in him conftantly. Such a perfon cannot fin habitually, for this very reafon that he is begotten of God, ver. 9.—By this fure mark, therefore, the children of God, and the children of the devil are diftinguifhed. Whofoever doth not practife righteoufnefs habitually is not begotten of God, neither he who doth not love his brother fo as both to do him good, and to abftain from injuring him, ver. 10.—And to imprefs them ftrongly with a fenfe of the obligation which lay on them, as the difciples of Chrift, thus to love their brethren, John put them in mind, that the meffage which the apoftles brought from Chrift, and delivered to them from the very firft, was, that they fhould love one another, ver. 11.—and not behave like perfons begotten of the wicked one, as Cain was, who flew his brother from envy and hatred, becaufe his own works were evil, and his brother's good, ver. 12.—Having this example of the hatred which the wicked bear to the righteous, recorded in the fcripture, the faithful were not to wonder that the wicked hated them. It hath been the lot of the righteous from the beginning of the world, to be hated and perfecuted of the wicked, ver. 13.—And to animate them to bear thefe evils courageoufly, he told them, if they loved their brethren, they might know certainly that they had paffed from death to life; they were fure of eternal happinefs hereafter. Whereas the perfon who loveth not his brother, remaineth under the condemnation of death, ver. 14.—becaufe every one who hateth his brother, is a man-flayer, like Cain; and unlefs he repenteth, he is incapable of eternal life, ver. 15.—Farther, to prevent them from thinking that the only operation of love, is to reftrain one from injuring his brother, the apoftle told them, that as by this we have known the great love of Chrift to us, that he laid down his life for us, we ought to fhew

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our love to our brethren, by laying down our lives for them when called in providence to do ſo, ver. 16.—Wh ſoever, therefore, hath this world's goods, and ſeeth his brother in neceſſitous circumſtances, and yet doth not give him ſomewhat to relieve him, ſuch a hard-hearted perſon hath no love to God, ver. 17.—From this conſideration, the apoſtle affectionately exhorted his diſciples, not to put off their needy brethren with good words only, but to ſhew the reality of their love to them, by relieving their neceſſities, and even by doing them acts of beneficence, as occaſions required, ver. 18.—For by ſuch a conduct alone they would know themſelves to be of the fellowſhip of the true God, and would have confidence in his preſence, as his acceptable worſhippers, ver. 19.—But if our own conſcience condemneth us, as wanting in love both to God and man, becauſe we refuſe to relieve our needy brethren in their diſtreſs, certainly God, who is

OLD TRANSLATION.

CHAP. III. 1 Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not.

2 Beloved, now we are the ſons of God; and it doth not yet appear what we ſhall be: but we know that, when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.

GREEK TEXT.

1 Ιδετε ποταπην αγαπην δεδωκεν ἡμιν ὁ πατηρ, ἱνα τεκνα Θεȣ κληθωμεν. Δια τȣτο ὁ κοσμος ȣ γινωσκει ἡμας, ὁτι ȣκ εγνω αυτον.

2 Αγαπητοι, νυν τεκνα Θεȣ εσμεν, και ȣπω εφανερωθη τι εσομεθα. Οιδαμεν δε ὁτι εαν φανερωθη, ὁμοιοι αυτῳ εσομεθα· ὁτι οψομεθα αυτον καθως εςι.

Ver. 1.—1. *Behold how great love.* Ποταπην, ſignifies both, *how great*, and *of what kind.* Accordingly Eſtius tranſlates it here, *Quantum et qualem.*

2. *That we ſhould be called the children of God.* Since God effectually makes us what he calls us, by calling believers *his children*, he certainly maketh them his children, and entitleth them to all the honours and privileges of his children.—The apoſtle having declared in the laſt verſe of the preceding chapter, that all who work righteouſneſs are *the begotten ſons of God*, he naturally thought of the great honours and advantages which belong to the begotten, or true ſons of God. But, being dazzled with the grandeur of his own conceptions, and unable to expreſs them in their whole extent, he cries out, *Behod how great love the Father*

is a more perfect and impartial Judge than our conſcience, and knoweth all things, will much more condemn us, ver. 20.—Whereas, if our conſcience doth not condemn us as deficient in love to our needy brethren, we may have confidence with God that we are accepted of him, and are the objects of his love, ver. 21.—And whatever we aſk, agreeably to his will, we ſhall receive; becauſe by relieving our brethren in their ſtraits, we keep his commandments, and do thoſe things which are pleaſing to him, ver. 22.—For, this is his commandment, that we ſhould believe on the name of Jeſus Chriſt as his Son, and that we ſhould love one another, as he gave commandment to us by his Son, ver. 23.—Now, he who keepeth God's commandments, abideth in his fellowſhip, and God abideth in him, as the principle of his ſpiritual life and ſtrength. And, by this we know that God abideth in us, even by the gifts of the Spirit which he hath given us, ver. 24.

NEW TRANSLATION.

CHAP. III. 1 Behold *how great*[1] *love* the Father hath beſtowed *on* us, that we ſhould be called the *children* of God![2] For *this reaſon* the world *doth not know us*, becauſe (ουκ εγνω, 2 aoriſt.) it *doth not know* him.

2 Beloved, now *we are* the *children* of God; (και, 205.) *but* it doth not yet appear what we ſhall be. *However* we know that (εαν, 124) when he[1] ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.[3]

COMMENTARY.

CHAP. III. 1 *Behold how great love the Father hath beſtowed on us* Jews and Gentiles, who work righteouſneſs, chap. ii. 29. *that we ſhould be declared the children of God!* Thoſe who pretend to be the ſons of the heathen gods, are readily acknowledged as ſuch by idolaters. But *for this reaſon, the* idolatrous *world doth not acknowledge us* as the ſons of the true God, *becauſe it doth not acknowledge him.*

2 *Beloved*, though deſpiſed and perſecuted by the world, even *now we are the children of God. But it doth not yet appear how glorious*, both in body and mind, *we* the children of God *ſhall be. However we know, that when Chriſt ſhall appear* to judge the world, ch. ii. 28. *we ſhall become like him*, (Philip. iii. 21.) *for we ſhall ſee him as he is*, and be for ever with him.

Father hath beſtowed on us, that we ſhould be called the children of God! One particular, however, he mentions in the following verſe, which may ſerve to give us ſome notion of the felicity of the children of God; namely, that when Chriſt ſhall appear to reward every one according to his works, the children of God ſhall be *like him*.

3 And every man that hath this hope in him purifieth himſelf, even as he is pure.

3 Και πας ὁ εχων την ελπιδα ταυτην επ᾽ αυτῳ, ἁγνιζει ἑαυτον, καθως εκεινος ἁγνος εςι.

4 Whoſoever committeth ſin tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law.

4 Πας ὁ ποιων την ἁμαρτιαν, και την ανομιαν ποιει. Και η ἁμαρτια εςιν ἡ ανομια.

Ver. 2.—1. *We know that* (Εαν φανερωθη, the ſubjunctive for the future) *when he ſhall appear.* I have followed our Engliſh tranſlators in ſupplying the pronoun *He* before the words, *ſhall appear,* to prevent the reader from taking φανερωθη imperſonally, as Benſon hath done, who tranſlates the clauſe *when it ſhall appear.*—In this paſſage, the apoſtle evidently ſpeaks of Chriſt's appearing to judge the world. For no where in ſcripture, is God ſaid *to appear,* ſo as to be the object of men's ſight. John iv. 12. *No one hath ſeen God at any time.* I am therefore of opinion, that the nominative to φανερωθη is ὁ χριςος, *when Chriſt ſhall appear.*

2. *We ſhall be like him;* namely both in body and mind. For, Philip. iii. 21. *He will refaſhion our humbled body, in order that it may become of like form with his glorious body.* And with reſpect to our mind, we ſhall be made like him in holineſs, by ſeeing him as he is. We ſhall be like him in happineſs alſo, for according to the meaſure of our capacity we ſhall partake of all the ineffable felicity which he poſſeſſeth. In this perfection of body, and mind, and happineſs, conſiſteth the true import of the phraſe, *joint heirs with Chriſt.—Like him,* doth not import *equality,* but *ſimilarity* to Chriſt.

3. *For we ſhall ſee him as he is:* We ſhall behold him in the glory which he now enjoyeth with the Father, and ſhall abide with him through all eternity. For the apoſtle doth not ſpeak of a tranſient ſight of Chriſt, but alludes to Chriſt's words which he hath recorded in his goſpel, John xvii. 24. *Father, I will, that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory, which thou haſt given me.*—That the apoſtle is ſpeaking of an abiding ſight of Chriſt, is plain, becauſe a tranſient view would not be a reaſon for our being like him. Whereas if we are to live for ever with Chriſt, our bodies muſt be faſhioned like to his; ſince corruptible bodies, cannot inherit or enjoy the kingdom of God. And with reſpect to our minds, the ſeeing of Chriſt as he is, cannot be ſuppoſed effectual for making us like him, unleſs it is an abiding ſight, which by foſtering in our minds ſtrong deſires, and exciting us to continued endeavours, to become like Chriſt in his moral excellencies, will aſſuredly produce that happy effect.—At the judgment, the wicked are to have a tranſient ſight of Chriſt as he is, but they will not thereby be made like him, either in body or mind.

Ver.

3 And every *one who* hath this hope [1] in him, purifieth himself, [2] even as he is pure.

3 *And every one who hath this hope* of seeing Christ, and of being like him, and of living with him, *is careful to purify himself* from sin, *even as he is pure* from sin, that he may be fit to live with him forever.

4 *Every one who worketh* [1] sin *worketh also the transgression of law.* [2] For sin is the transgression *of law.*

4 *Every one who committeth sin habitually, committeth also the transgression of law habitually. For sin is the transgression of law,* and will be severely punished, whatever the false teachers may pretend.

Ver. 3.—1. *Every one who hath this hope* of seeing Christ and of being like him, *purifieth himself.* The felicity which the gospel teacheth us to expect in the world to come, is not that of a Mahometan paradise, in which animal pleasures are the chief enjoyments. The happiness of the children of God in the kingdom of their Father, will consist in being like Christ, not only in respect of his immortality, but in respect of his transcendant virtues: especially his boundless benevolence. And the joy, which will flow from the possession and exercise of virtues similar to Christ's, is so great, that no one who hopes to become like Christ in virtue and happiness, will indulge himself in the unrestrained enjoyment of sensual pleasures: but will purify himself from the immoderate desire of these pleasures, in imitation of Christ, who while on earth was dead to sensual pleasure.

2. *Purifieth himself;* namely from the lusts of the flesh, and from every sin. The apostle, as Beza observes, doth not say, *Hath purified himself, but purifieth himself;* to shew that it is a good man's constant study to purify himself, because in this life no one can attain to perfect purity. By this text, therefore, as well as by 1 John i 8. (See the note there) those fanatics are condemned, who imagine they are able to live without sin.

Ver. 4.—1. *Every one who worketh sin;* So πας ὁ ποιων την ἁμαρτιαν should be translated: For ποιειν denotes continued action. Hence it is applied to a tree's producing fruit, Matt. iii. 8. 10. and to a fountain's sending forth its water continually, James iii. 12. The meaning therefore is, he who worketh sin as one worketh in a trade or occupation. This sense of the word should be attended to, because we will not be sensible of the justness of the apostle's reasoning in this and the following part of the chapter, particularly verse 6. where he saith, whosoever abideth in him doth not sin, unless we know that he is speaking of habitual sin. See ver. 6. note 1.

2. *Worketh also the transgression of law.* Ανομια properly signifies *a want of conformity to law,* consequently might be translated *lawlessness.* Accordingly ανομοις, 1 Tim. i. 9. is translated in our Bible, *the lawless.* —The apostle's meaning is, That no one should think lightly of his sins, because every sin, even the least, being a violation of the law of

 God,

5 And ye know that he was manifefted to take away our fins; and in him is no fin.

6 Whofoever abideth in him finneth not; whofoever finneth hath not feen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteoufnefs is righteous, even as he is righteous.

5 Και οιδατε ὁτι εκειν⊗ εφανερωθη, ἱνα τας ἁμαρτιας ἡμων αρῃ· και ἁμαρτια εν αυτῳ ȣκ εςι.

6 Πας ὁ εν αυτῳ μενων, ȣχ ἁμαρτανει· πας ὁ ἁμαρτανων, ȣχ ἑωρακεν αυτον, ȣδε εγνωκεν αυτον.

7 Τεκνια, μηδεις πλανατω ὑμας· ὁ ποιων την δικαιοσυνην, δικαιος εςι, καθως εκειν⊗ δικαιος εςιν.

God, if not repented of, will moft certainly be punifhed.—The Nicolaitans and other heretics in the firft age, fancying that knowledge fanctified the worft actions, affirmed that no man who poffeffed knowledge, will be punifhed for any action whatever. See Pref. Sect. 3. at the end. In oppofition to this pernicious doctrine the apoftle declared, that as the malignity of fin lieth in its being a tranfgreffion of the law of God, to maintain the authority of his own government, God will moft certainly punifh him who worketh the tranfgreffion of law: that is, who continueth to tranfgrefs his law.

Ver. 5. *He was manifefted that he might take away our fins.* In the Old Teftament *To take away fin*, fignifies, to procure the pardon of fin: and in this fenfe the phrafe is ufed, John i. 29. *Behold the Lamb of God* (ὁ αιρων tollens) *who taketh away the fin of the world.* And 1 Pet. ii. 24. *Who his own felf* (ανενεγκεν lifted up) *bare our fins in his own body on the tree.* See the note on that verfe. But in this paffage, John feems to affix a more enlarged meaning to the phrafe, *take away our fins*, agreeably to the fenfe of the word αιρειν, which fignifies, to lift off a load of any kind with which one is oppreffed. For, by the manner in which he introduces the phrafe, his meaning in it appears to be, that Chrift was manifefted in the flefh and died, for the purpofe of taking away the power, as well as punifhment of fin. This likewife is the doctrine of Paul. Tit. ii. 14. *Gave himfelf for us that he might redeem us from all iniquity, and purify to himfelf a peculiar people zealous of good works.* The affured hope of pardon, which men derive from the knowledge of the atonement made for fin by the death of Chrift, being a ftrong encouragement to finners to repent, John on that, as on many other accounts, faith, Chrift by his death hath taken away our fins; and fo, like the other apoftles, he hath built the neceffity of holinefs, on the doctrine of the atonement.

2. *And fin is not in him.* If fo, our likenefs to him confifteth in our ceafing from fin.

5 (Και, 224.) *Moreover*, ye know that he was manifested *that he might* take away [1] our sins: And *sin is not* in him. [2]

5 *Moreover*, *ye* may *know* the certainty of the punishment of sin from this, *that the Son of God was manifested* in the flesh, *that he might take away* both the power and the punishment of *our sins*. *And* as *sin is not in him*, he hath procured, for no one, a liberty of sinning.

6 Whosoever abideth in him (chap. ii. 6. note 1.) *doth not sin*. [1] Whosoever sinneth hath not seen him, [2] neither *hath* known him.

6 *Whosoever abideth in* the love and fellowship of *Christ*, *doth* not sin habitually. *Whosoever sinneth* habitually, though he may have seen Christ in the flesh, *hath not seen him* in his true character, *neither hath known his will*.

7 Little children, let no *one* deceive you: [1] He who *worketh* righteousness, is righteous, [2] even as he is righteous. (Chap. ii. 29.)

7 *Beloved disciples*, *let no false teacher deceive you*, by affirming that the speculative belief of the doctrines of the gospel will constitute you righteous. *He* alone *who habitually performs good works is righteous*, *even as God* himself *is righteous* by doing righteously.

Ver. 6.—1. *Whosoever abideth in him, doth not sin.* Here ου αμαρτανει, signifies *doth not sin habitually;* as is plain from ver. 9. where it is said by way of explication, *whosoever is begotten of God*, αμαρτιαν ου ποιει, *doth not work sin:* Doth not continue in the practice of sin. See ver. 4. note 1.

2. *Whosoever sinneth hath not seen him, neither hath known him.* Probably some of the heretical teachers condemned by the apostle in this epistle, to make their disciples believe that their opinions were derived from Christ, boasted of their having seen and conversed with him during his ministry on earth, consequently that they knew his doctrine perfectly. But the apostle assured his children, that if these teachers who avowedly continued in sin, had ever seen or conversed with Christ, they had utterly mistaken both his character and his doctrine.

Ver. 7.—1. *Let no one deceive you.* This implies that some pretenders to inspiration had endeavoured to deceive the brethren, by teaching what the apostle here condemneth. And being a solemn address to John's disciples, it shews the importance of the matter which it introduceth.

2. *He who worketh righteousness is righteous.* Ὁ ποιων, see ver. 4. note 1.—The apostle doth not mean, that to be righteous in the sight of God, it is necessary that one be perfectly righteous: but that to be accounted righteous by God, we must endeavour to work righteousness habitually.

8 He that committeth ſin is of the devil; for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.

8 Ὁ ποιων την ἁμαρτιαν, εκ τȣ διαϐολȣ εςιν· ὁτι απ' αρχης ὁ διαϐολος ἁμαρτανει. Εις τȣτο εφανερωθη ὁ ὑιος τȣ Θεȣ, ἱνα λυσῃ τα εργα τȣ διαϐολȣ.

9 Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.

9 Πας ὁ γεγεννημενος εκ τȣ Θεȣ, ἁμαρτιαν ȣ ποιει, ὁτι σπερμα αυτȣ εν αυτῳ μενει· και ȣ δυναται ἁμαρτανειν, ὁτι εκ τȣ Θεȣ γεγεννηται.

10 In this the children of God are manifeſt, and the children of the devil; whoſoever doth not righteouſneſs is not of God, neither he that loveth not his brother.

10 Εν τȣτῳ φανερα εςι τα τεκνα τȣ Θεȣ και τα τεκνα τȣ διαϐολȣ· πας ὁ μη ποιων δικαιοσυνην, ȣκ εςιν εκ τȣ Θεȣ, και ὁ μη αγαπων τον αδελφον αὐτȣ·

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habitually. This kind of righteouſneſs, conſiſting in ſincere endeavours followed by a correſponding general practice, believers with the aſſiſtance of the Spirit of God may and do attain: but it is not a perfect righteouſneſs, otherwiſe their ſalvation would not be of grace but of debt.

Ver. 8.—1. *For the devil ſinneth from the beginning*, that is *hath ſinned*: For as the preſent tenſe denoteth continuation of action, it implieth what is paſſed of that action as well as what is preſent.—The devil ſinned at the beginning when he entered into the body of a ſerpent, or aſſumed the appearance of a ſerpent, and ſeduced our firſt parents to eat the forbidden fruit. And he hath continued to ſin ever ſince, by tempting mankind to ſin.

2. *For this purpoſe the Son of God was manifeſted.* Εφανερωθη See 1 Pet. i. 7. note 2. 1 John ii. 28. note 2. The Son of God was manifeſted; that is, was made the object of men's ſenſes by being clothed with fleſh. For if he had not been clothed with fleſh, he could not have done and ſuffered what was neceſſary for deſtroying the works of the devil.

3. *That he might deſtroy the works of the devil.* Λυσῃ, Demoliſh that horrible fabric of ſin and miſery, which the devil with ſuch art, and induſtry, and malice, hath reared in this our world.—From this text ſome

8 He *who worketh* ſin (ſee ver. 4. note 1.) is of the devil; for the devil ſinneth from the beginning.[1] For this purpoſe the Son of God was manifeſted,[2] that he might deſtroy the works of the devil.[3]

8 *He who committeth ſin* habitually *is* begotten *of the devil.* (See ver. 12. note 1.) *For the devil hath ſinned from the beginning* of the world. But *for this purpoſe the Son of God was manifeſted in the fleſh, that he might deſtroy the works of the devil;* namely, ſin and puniſhment, ver. 5.

9 Whoſoever *hath been begotten* of God (chap. ii. 29. note 1.) doth not *work* ſin;[1] *becauſe* his ſeed *abideth* in him:[2] and he cannot ſin,[3] becauſe he *hath been begotten* of God.

9 *Whoſoever hath been begotten of God,* being renewed in his nature, *doth not commit ſin habitually becauſe God's ſeed* of the word *abideth in him: and he cannot ſin* habitually, *becauſe he hath been begotten of God,* and poſſeſſeth the moral qualities of his Father.

10 *By* this the children of God are *diſcovered,* and the children of the devil: whoſoever *worketh* not righteouſneſs, is not *BEGOTTEN* (from ver. 9.) of God, neither he *who* loveth not his brother[1].

10 *By this* ſure mark *the children of God are diſcovered, and the children of the devil; whoſoever doth not habitually perform good works, is not begotten of God; neither he who loveth not his brother* with a real affection. Such, inſtead of being begotten of God, are begotten of the devil.

ſome have argued that all moral and penal evil will at length be extirpated from the univerſe.

Ver. 9.—1. *Whoſoever is begotten of God doth not work ſin.* See ver. 4. note 1. By tranſlating ου ποιει αμαρτιαν, *doth not work ſin* according to the true import of the phraſe, the argument drawn from this text to prove the ſinleſs perfection of the ſaints in the preſent life, is precluded.

2. *Becauſe his ſeed abideth in him.* The *word of God* is called, 1 Pet. i. 23. *the incorruptible ſeed by which we are regenerated.* This ſeed is ſaid by John to abide in thoſe who are begotten of God, perhaps in alluſion to Pſal. cxix. 11. *I have hid thy word in my heart that I ſin not againſt thee.*—Or by *the ſeed of God,* the apoſtle may mean that principle of faith which is wrought by God in the hearts of believers; and by which they are ſaid, chap. v. 4. to obtain the victory over the world.

3. *And he cannot ſin,* namely habitually, *becauſe he hath been begotten of God.* That ου δυναται αμαρτανειν ſignifieth, *he cannot ſin habitually,* is plain from the reaſon ſubjoined, *becauſe he hath been begotten of God.* For ſince the apoſtle in the beginning of the verſe had ſaid *whoſoever hath been begotten of God,* ου ποιει αμαρτιαν *doth not work ſin becauſe his ſeed*

 abideth

11 For this is the meſſage that ye heard from the beginning, that we ſhould love one another.	11 Ὁτι αὑτη ἐϛιν ἡ αγγελια ἡν ηκȣσατε απ' αρχης, ἱνα αγαπωμεν αλληλȣς·
12 Not as Cain, who *was* of that wicked one, and ſlew his brother. And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous.	12 Ου καθως Καιν εκ τȣ πονηρȣ ην, και εσφαξε τον αδελφον αὑτȣ. Και χαριν τινος εσφαξεν αυτον; ὁτι τα εργα αὑτȣ πονηρα ην, τα δε τȣ αδελφȣ αυτȣ, δικαια.
13 Marvel not, my brethren, if the world hate you.	13 Μη θαυμαζετε, αδελφοι μȣ, ει μισει ὑμας ὁ κοσμος.
14 We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not *his* brother abideth in death.	14 Ἡμεις οιδαμεν ὁτι μεταβεβηκαμεν εκ τȣ θανατȣ εις την ζωην, ὁτι αγαπωμεν τȣς αδελφȣς· ὁ μη αγαπων τον αδελφον, μενει εν τω θανατω.

abideth in him, it is evident that when he ſaith in this clauſe, ȣ δυναται ἁμαρτανειν ὁτι εκ θεȣ γεγεννηται, he uſes the word ἁμαρτανειν in the ſenſe of ποιειν ἁμαρτιαν. That John did not mean in this verſe to ſay of them who have been begotten of God. nor in verſe 6. of them who abide in Chriſt, that they never commit ſingle acts of ſin, I think is plain from chap. i. 8. where he affirms of all without exception, *If we ſay we have no ſin we deceive ourſelves, and the truth of God is not in us.*—On verſes 6, 8, 9, 10. of this chapter Jovinian and Pelagius founded their doctrine, that a good man may live without ſin. But theſe texts, according to their true meaning, give no countenance to ſuch a doctrine.

Ver. 10 *Neither he who loveth not his brother.* Although, in the firſt age, the diſciples of Chriſt called each other *brethren*, I think the word *brother*, in this paſſage, ſignifies mankind in general, who are all *brethren* by virtue of their common nature and their deſcent from Adam. It is true, *the brethren* ver 14. are our Chriſtian brethren. Nevertheleſs, ſince the apoſtle hath ſaid in the following ver. 15. *Every one who hateth his brother is a manſlayer*, it is evident that in this diſcourſe, the word *brother* is to be taken in its enlarged ſenſe.—Beſides, when he tells us, ver. 17. *Whoſoever hath the goods of this world, and ſeeth*

11 For this is the meſſage *which* ye *have* heard from the beginning, that we ſhould love one another.

12 Not *BEING BEGOTTEN*[1] of *the* wicked one, as Cain *was*, (και, 219.) *who* ſlew his brother. And *on account of what did he ſlay* him?[2] Becauſe his own works were *wicked*; and his brother's righteous.

13 *Do not wonder*, my brethren, (ει, 127.) *that* the world *hateth* you.

14 We know that we have paſſed *away* from death *to* life,[1] becauſe we love the brethren:[2] He who loveth not *HIS* brother abideth in death.[3]

11 *For this is the meſſage* which Chriſt brought from his Father to mankind, and *which ye have heard* us apoſtles repeat *from the beginning, that we* all *ſhould love one another:*

12 *Not being begotten of the wicked one, as Cain was, who* from envy and malice *ſlew his brother. And on account of what did he ſlay him?* Becauſe his *own works were wicked, and his brother's righteous.* And he could not bear that his brother's ſacrifice was accepted of God, while his own was rejected.

13 *Do not wonder, my brethren, that* the wicked men of *the world hate you.* To be hated by the wicked, hath been the lot of the righteous from the beginning.

14 The hatred of the wicked is not to be regarded by us; for *we know that we have paſſed away from* a ſtate of *death to* a ſtate of *life, becauſe we love the brethren. He who loveth not his brother, is in a ſtate of condemnation.*

ſeeth his brother having need, and ſhutteth up his bowels from him, we cannot ſuppoſe him to be ſpeaking of our Chriſtian brethren only.—See chap. iv. 7. note, where a reaſon is aſſigned for John's preſſing ſo frequently and earneſtly the love of our brethren of mankind.

Ver. 12.—1. *Not being begotten of the wicked one.* Ουκ εκ τυ πονηρυ, is an elliptical expreſſion, which muſt be completed by ſupplying the word γεγεννημενος, *not having been begotten*, as is evident from ver. 9. where the phraſe is in its complete form: and from ver. 10. where it is ſaid of thoſe who do not work righteouſneſs, that they *are not of God*, that is, are *not begotten of God.* Beſides, if wicked men are children of the devil, ver. 10. they may with great propriety be ſaid to have been begotten by him.—In repreſenting wicked men as children of the devil, John hath followed his maſter, John viii. 44. *Ye are of your Father the devil, and the luſts of your Father ye will do.*

2. *And* (χαριν τινος ſupply κατα) *on account of what did he ſlay him?*

Ver. 14.— . *We have paſſed away from death to life.* Here it is inſinuated that all mankind, as ſinners, are under the condemnation of death. Oblique expreſſions, as Doddridge obſerves, convey truths like this, in a manner both convincing and affecting.

2. *Becauſe*,

15 Whoſoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

15 Πας ὁ μισων τον αδελφον αυτȣ, ανθρωποκτονος ἐςι· και οιδατε ὁτι πας ανθρωποκτονος ȣκ εχει ζωην αιωνιον εν αυτῳ μενȣσαν.

16 Hereby perceive we the love of God, becauſe he laid down his life for us; and we ought to lay down *our* lives for the brethren.

16 Εν τȣτῳ εγνωκαμεν την αγαπην, ὁτι εκεινος ὑπερ ἡμων την ψυχην αυτȣ εθηκε· και ἡμεις οφειλομεν ὑπερ των αδελφων τας ψυχας τιθεναι.

17 But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels *of compaſſion* from him, how dwelleth the love of God in him?

17 Ὁς δ' αν εχῃ τον βιον τȣ κοσμȣ, και θεωρῃ τον αδελφον αυτȣ χρειαν εχοντα, και κλειςῃ τα σπλαγχνα αυτȣ απ' αυτȣ, πως ἡ αγαπη τȣ Θεȣ μενει εν αυτῳ;

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2. *Becauſe we love the brethren.* According to our apoſtle the ſureſt mark by which we can know our ſtate, is to conſider whether we poſſeſs that characteriſtic diſpoſition towards our brethren which the Chriſtian religion enjoins.—The high encomium paſſed in this and the following verſe on love to mankind, is not to be ſo underſtood, as if no virtue but benevolence were neceſſary to complete the Chriſtian character. The virtues have all ſuch a connection with each other, that they cannot ſubſiſt ſeparately. And therefore, if one really loveth his brethren of mankind, he will not only be charitable to the poor, but he will be juſt in his dealings, true to his promiſes, faithful in all the truſts committed to him. In ſhort, he will carefully abſtain from injuring his neighbour in any reſpect, and will perform every duty he oweth to him, from a ſincere principle of piety towards God, whereby his whole conduct will be rendered uniformly virtuous.

3. *Abideth in death.* In this expreſſion John, I think, alludeth to our Lord's words, John iii. 18. *He who believeth not is condemned already.*

Ver. 15.—1. *Whoſoever hateth his brother is a man-ſlayer.* So I tranſlate ανθρωποκτονος, becauſe a *man ſlayer* differs from a *murderer* in the ſame manner as *manſlaughter* differs from *murder*. The hatred of one's brother, may be the occaſion by accident of putting him to death. For he who indulgeth hatred to his brother, lays himſelf open to the influence of ſuch paſſions as may hurry him to ſlay his brother. So our Lord tells us in his explication of the precept, *Thou ſhalt not kill*, Matth.

15 *Every one who* hateth his brother, is a *man-ſlayer*;[1] and ye know that no *man-ſlayer* hath eternal life[2] abiding in him.

16 *By this we have known* the love OF GOD, that (εκεινος) he laid down his life for us;[1] (και, 208.) *therefore* we ought to lay down OUR lives for the brethren.[2]

17 *Whoſoever, therefore* hath *the goods of this world,*[1] and ſeeth his brother *having* need (και, 211.) *and yet* ſhutteth up his *bowels* from him,[2] how *abideth* the love of God[3] in him?

15 *Every one who hateth his brother, is* really *a man-ſlayer,* as he is in a diſpoſition to take away his brother's life on every provocation. *And ye know that no man-ſlayer hath* the capacity of *eternal life abiding in him.*

16 *By this we have known the love of God* to us, *that his Son* by his appointment, *laid down his life for us. Therefore,* inſtead of hating and injuring our brethren, *we ought,* after Chriſt's example, from love *to lay down our lives* for mankind; and eſpecially *for the brethren,* when called to do ſo.

17 *Whoſoever therefore, hath the good things of this world, and ſeeth his brother in need* of them, *and yet ſhutteth up his bowels from him,* by refuſing to give him what is neceſſary for his preſent ſupport, *how can* a ſenſe of *the love which God ſhewed to us* be ſaid *to abide in ſuch a man?*

Matth. vi. 21. For he mentions cauſeleſs anger and provoking ſpeeches, as violations of that commandment, becauſe they are often productive of murder.

2. *And ye know that no man-ſlayer hath eternal life abiding in him.* No perſon who cheriſheth ſuch a hatred of his brother, as either leadeth him actually to put his brother to death unjuſtly, or diſpoſeth him to put him to death when accidentally enraged, hath the capacity of eternal life abiding in him. This the apoſtle affirmeth with the greateſt truth. Becauſe the perſon who is a man ſlayer in either of the ſenſes juſt now deſcribed, being deſtitute not only of natural good diſpoſitions, but of religion, he is without doubt incapable of eternal life. Nevertheleſs, if a man-ſlayer ſincerely repenteth he may be pardoned.

Ver. 16.—1. *By this we know the love of God, that* εκεινος *he laid down his life for us.* Εκεινος being the relative pronoun by which the Greeks expreſſed the remote antecedent, it ſtands in this paſſage for *the Son of God* mentioned ver. 8. On this ſuppoſition the apoſtle alludes to Chriſt's words, John iii. 16. *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth on him ſhould not periſh.*—Many MSS. and verſions read here την αγαπην without τȣ Θεȣ. This reading, Mill and others have adopted in their printed editions of the Greek New Teſtament, as genuine; ſuppoſing that the love of which the apoſtle ſpeaks, is the love of Chriſt. But the reading which our tranſlators

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and ſhall aſſure our hearts before him.

20 For if our hearts condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

18 Τεκνια μȣ, μη αγαπωμεν λογω, μηδε γλωσση, αλλ' εργω και αληθεια.

19 Και εν τȣτω γινωσκομεν ὁτι εκ της αληθειας εσμεν, και εμπροσθεν αυτȣ πεισομεν τας καρδιας ἡμων.

20 Ὁτι εαν καταγινωσκη ἡμων ἡ καρδια, ὁτι μειζων εστιν ὁ Θεος της καρδιας ἡμων, και γινωσκει παντα.

21 Αγαπητοι, εαν ἡ καρδια ἡμων μη καταγινωσκη ἡμων, παρρησιαν εχομεν προς τον Θεον.

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lators have followed, is ſupported by chap. iv. 10. where the love which was manifeſted by ſending Chriſt as a propitiation, is evidently God's love. Nevertheleſs as the common printed editions want the words τȣ Θεȣ, I have marked them in the new tranſlation as ſupplied.

2. *Therefore we ought to lay down our lives for the brethren;* namely from love to God, in return for his great love in ſending Chriſt to lay down his life for us.—Many caſes may be mentioned, in which Chriſtian benevolence requires us to hazard our lives, and even to undergo death, for the benefit of mankind. *Pulchrum eſt pro patria mori*, was a maxim among the heathen moraliſts. It is often eſteemed praiſe-worthy to ſuffer torture, and even death, rather than divulge an important ſecret, the diſcovery of which might occaſion the deſtruction of a confederacy for delivering one's country from ſlavery. Nay, the affection which ſubſiſts among near relations will lead them, at the hazard of their lives, to attend and comfort one another, when infected with the plague or other contagious diſtempers.

Ver. 17.—1. *Whoſoever therefore hath* τον βιον τȣ κοσμȣ *the goods of this world.* The word βιος ſignifies, not only one's natural life, but the means of ſupporting that life, and even the conveniences of it; conſequently, one's goods and poſſeſſions.

2. *And ſhutteth up his bowels from him.* In ſcripture *bowels* ſignify the affections of love and pity, Eſſ. iv. 34. The apoſtle's meaning is doth not exerciſe pity towards him.

3. *How abideth the love of God, in him?* In the preceding verſe the apoſtle ſaith, *By this we know the love of God that he* (Chriſt) laid down his life *for us*, and obſerveth that the conſideration of God's love to us,

18 My little children, let us not love in word, *nor* in tongue *ONLY*,[1] but in deed and in truth.

18 *My dear children, let us not love* our needy brethren *in word, nor in tongue only*, by giving them nothing but fair ſpeeches; *but* let us love them *in deed and in truth*, by relieving them in their ſtraits.

19 (Και, 207.) *For by this* we know that we are of the truth, and ſhall aſſure our hearts[1] before him.

19 *For by this* behaviour alone, *we* can *know that we are of* the fellowſhip of *the true God, and ſhall aſſure ourſelves in his preſence*, that we worſhip him acceptably. See ver. 21.

20 (Ὅτι, 253. 2.) *But* if our heart condemn us, (ὅτι, 260.) *certainly* God is greater than our heart, and knoweth all things.

20 *But if our conſcience condemneth us* as deficient in love to our needy brethren, *certainly God* who *is a more perfect and impartial judge than our conſcience and knoweth all our actions*, will much more condemn us.

21 Beloved, if our heart *doth not* condemn us, *we have* (παρρησιαν, Heb. x. 19. note 1.) confidence (προς) *with* God.

21 *Beloved*, to ſhew you what an excellent virtue benevolence is, I tell you a ſecond time, (ver. 19.) that *if our conſcience doth not condemn us* as deficient in love to our needy brethren, *we have confidence with God*, that we have ſo far performed our duty to them.

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us, ſhould induce us ſo to love him, as at his call to lay down our lives for our brethren. Here he tells us, that if, ſo far from laying down our lives for the brethren, we refuſe them, when in need, ſome part of our worldly goods to ſupport their lives, the love of God can in no ſenſe be ſaid to abide in us.

Ver. 18. *Let us not love* in *word, nor in tongue only.* I have added the word *only*, becauſe the apoſtle cannot be ſuppoſed to forbid our uſing affectionate ſpeeches to our brethren in diſtreſs. But he forbiddeth us to content ourſelves with theſe, when it is in our power to ſuccour them with money, or food, or clothes.

Ver. 19. *And ſhall aſſure our hearts.* Bengelius tranſlates πεισομεν τας καρδιας *pacabimus, ſhall pacify our hearts*, that is, ſhall reſtrain our hearts or conſciences from accuſing us as deficient in love to God, and to our brethren.

Ver. 21. *Beloved, if our heart doth not condemn us, we have confidence with God.* If to this it be objected, that wicked men may have hardened their conſciences to ſuch a degree that they do not condemn themſelves, and yet they cannot from that circumſtance juſtly have confidence with God, the anſwer is, the confidence of which the apoſtle ſpeaks, is not the confident expectation of ſalvation; for that cannot

22 And whatſoever we aſk we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the

22 Και ὁ εαν αιτωμεν, λαμϐανομεν παρ᾽ αυτȣ, ὁτι τας εντολας αυτȣ τηρȣμεν, και τα αρεϛα ενωπιον αυτȣ ποιȣμεν.

23 Και αὑτη εϛιν ἡ εντολη αυτȣ, ἱνα πιϛευσωμεν τῳ ονοματι τȣ ὑιȣ αυτȣ Ιησȣ Χριϛȣ, και αγαπωμεν αλληλȣς, καθως εδωκεν εντολην ἡμιν.

24 Και ὁ τηρων τας εντολας αυτȣ, εν αυτῳ μενει, και αυτος εν αυτῳ· και εν τȣτῳ γινωσκομεν ὁτι μενει

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cannot be built on our hearts not condemning us as deficient in charity to the poor; but it is confidence with God as having done our duty to the poor. This ſort of confidence, men wicked in other reſpects may have, who perform charitable actions from the natural feelings of humanity, while in the mean time they are not truly virtuous.—Or, the objection may be removed by underſtanding the apoſtle, as ſpeaking of men's hearts not condemning them on account of their not having performed works of charity from a right principle, namely from love to God mentioned ver. 16. and from the love of goodneſs itſelf. For in that caſe a man may have confidence with God, that he is of the fellowſhip of the truth, ver. 19. and may confidently expect ſalvation. This I take to be the apoſtle's meaning, from his adding, ver. 22. *And whatever we aſk we receive from him, becauſe we keep his commandments*, &c. Others think the apoſtle is ſpeaking of men's conſcience not condemning them as guilty of any habitual ſin.

Ver. 22. *And whatever we aſk, we receive from him*; that is, ſhall receive; for the preſent tenſe is often uſed for the future, to ſhew the certainty of the thing ſpoken of.—This general declaration muſt be limited by the conditions, which, in other paſſages of ſcripture, are made neceſſary to our petitions being granted by God: Such as, that we aſk things agreeable to his will, 1 John v. 14, 15. and that we aſk them in faith, James i. 6. that is in the full perſuaſion of the divine wiſdom and goodneſs; and with ſincerity and reſignation. Such prayers they who keep the commandments of God may hope will be heard, becauſe they keep his commandments by habitually doing the things which are pleaſing to him.

Ver.

22 And *whatever* we ask, we receive[1] *from* him, because we keep his commandments, and *work the THINGS which* are pleasing in his sight.

22 *And whatever* blessings *we ask*, agreeably to his will, *we shall receive*; *because* by loving our brethren, and relieving them in their straits, *we keep his commandments, and do the things which are pleasing in his sight.*

23 (Καὶ, 207.) *For* this is his commandment, that we should believe on the name of his son Jesus Christ, and *should* love one another, as he gave commandment *to* us.

23 *For this is God's commandment, that we should believe on Jesus Christ as his Son* sent into the world to save us, *and that we should love one another* in truth, *as Christ gave commandment to us*, chap. iv. 21.

24 (Καὶ, 204.) *Now* he *who* keepeth his commandments, *abideth* in him, and he in him:[1] and *by this* we know that he

24 *Now*, as I said concerning fellowship with Christ, chap. iii. 6. so I say concerning fellowship with God, *he who keepeth his commandments, abideth in his fellowship, and*

Ver. 24.—1. *He who keepeth his commandments, abideth in him, and he in him.* This is an allusion to our Lord's words, John xiv. 23. *If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.* See 1 John ii. 6. note 1. The apostle's meaning is that by keeping God's commandments we obtain fellowship with the Father, as well as with his Son Jesus Christ. We have the most intimate society and friendship with the Father and the Son, and are made unspeakably happy by their love. Of this fellowship John had spoken before, chap. i. 3. note 3.

2. *By this we know that he abideth in us, even by the spirit which he hath given to us.* If John is here speaking of the apostles and other ministers of the word, who had the gifts of inspiration and miracles bestowed on them, his meaning will be, that by these miraculous gifts they were perfectly assured of their being authorized by God to preach the gospel; and that by their continuance with them, they knew God approved of their conduct as the apostles of his Son.—If John is speaking here of ordinary Christians, *the spirit which he hath given to them* denotes the ordinary influences of the Spirit renewing their nature, sanctifying their wills, and directing their actions. And his meaning will be, that by these influences producing in them a thorough renovation of their nature, and leading them to obey God's commandments habitually, they know assuredly that they are in fellowship with God, and that God abides with them by the influences of his Spirit, and by the communications of his love. Hence St. Paul told the Romans, chap. viii. 16. *The Spirit itself beareth witness together with our spirit,*

Spirit which he hath given us.	εν ἡμιν, εκ τȣ πνευματος ȣ ἡμιν εδωκεν.

ſpirit, that we are children of God. See however 1 John iv. 13. where the ſentiment in the verſe under our conſideration, is repeated in ſuch a manner

CHAP. IV.

View and Illuſtration of the Precepts and Doctrines inculcated in this Chapter.

BECAUSE the Gnoſtics, and other heretics in the firſt age to gain the greater credit to their erroneous doctrines, aſſumed to themſelves the character and authority of inſpired teachers, (pref. ſect. 3. at the end), John put his diſciples in mind chap. ii. 27. that they had an unction from the holy Spirit, by which they were enabled to judge with certainty, both of teachers and of their doctrine. He therefore, in this chapter, commanded the diſciples in general, not to believe raſhly every teacher who pretended to be inſpired; and exhorted ſuch of them as were endowed with the gift of diſcerning ſpirits, to try the inſpiration by which any teacher pretended to ſpeak, whether it was from God, or from evil ſpirits, that after trial they might make their real character known to the church, becauſe many falſe teachers and pretenders to inſpiration, were gone forth into the world, ver. 1.—However, becauſe a number of the brethren, whom theſe teachers addreſſed, had not themſelves the gift of diſcerning ſpirits, and perhaps had not an opportunity of conſulting any ſpiritual man who poſſeſſed that gift, the apoſtle, to ſecure them from being deceived by impoſtors, deſired them, in ſuch caſes, to conſider whether the teacher, who came to them pretending to be inſpired, held the great and fundamental doctrine, which all the teachers really inſpired of God maintained, namely, *that Jeſus Chriſt hath come in the fleſh.* For if any teacher calling himſelf inſpired, taught that doctrine, his inſpiration might be acknowledged to be from God, ver. 2.—On the other hand, ſuch inſpired teachers as did not hold that doctrine, were not inſpired of God, but of the devil, and were *the antichriſts*

abideth in us, *EVEN* by the Spirit which he hath given *to* us.[2]

God abideth *in him*, as the principle of his ſpiritual life. *By this we know that God abideth in us, even by* the gifts of *the Spirit which he hath given to us.*

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a manner as to lead us to think the apoſtle is ſpeaking of the miraculous gifts of the Spirit.

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tichriſts or deceivers, foretold by Chriſt to come before the deſtruction of Jeruſalem, ver. 3.—Moreover, to encourage ſuch of the diſciples as had not the gift of diſcerning ſpirits, to try every teacher pretending to inſpiration, by the marks which he had mentioned, the apoſtle obſerved that ſome of the brethren being rightly inſtructed of God, had already, by applying theſe marks properly, detected and confuted certain impoſtors who had come to them, ver. 4.—who, being worldly men, ſpake from worldly principles, and were liſtened to by thoſe wicked men who reſembled them in their corrupt maxims and practices, ver. 5.—From this, John took occaſion to mention another mark, by which the diſciples might diſtinguiſh teachers really inſpired, from thoſe who were not ſo. We apoſtles, ſaid he, are proved to be from God by the miracles which we perform. Therefore every teacher who is inſtructed of God, acknowledgeth our authority; but the teacher who is not from God, rejecteth our authority. By this mark alſo ye may know, what teachers ſpeak by the inſpiration of the Spirit of God, and what by the inſpiration of evil ſpirits, ver. 6.

Having thus taught the brethren, how to diſtinguiſh the real inſpirations of the Spirit of God, both from thoſe which were feigned, and from thoſe which came from evil ſpirits, the apoſtle, in an oblique manner, condemned thoſe heretical teachers who made the whole of a Chriſtian's duty to conſiſt in the ſpeculative knowledge of God, without any regard to a right practice. For he enjoined mutual love on all Chriſtians, from theſe conſiderations, that it deriveth its origin from God, and that every one who loveth his brother, and no one elſe, hath been begotten of God, and knoweth God, ver. 7.—Withal that his affirmation might make the deeper impreſſion on his readers, the apoſtle, according to his manner, denied its contrary: He, ſaid he, who doth not love his brother, whatever he may pretend, doth not know God. For God is love, ver. 8.—and by this manifeſted his

his love to us, even by ſending his Son, the only begotten, into the world, made fleſh, that we might live eternally through him, ver. 9.—Farther, the apoſtle obſerved that God greatly enhanced his love to men, in ſending his Son to ſave them, by this circumſtance, that they did not love God firſt, but he loved them ſo exceedingly, that he gave his Son to die as a propitiation for their ſins, ver. 10.—And from this he inferred, that if God ſo loved them, they ought from love and gratitude to him, to love one another, ver. 11.—Next, he told them, that although no man hath ſeen God at any time, becauſe he is not an object of men's ſenſes, yet if we love one another, God really abideth in us by virtue of his nature communicated to us; and by that great bleſſing, the love which he bears to us is carried to perfection, ver. 12.—Now, becauſe the ſending of Chriſt into the world to die a propitiation for the ſins of men, was the greateſt evidence of God's love to them, the apoſtle, to give us the fulleſt aſſurance of that fact, appealed to the miraculous gifts of the Spirit, with which he and his brethren who affirmed it to the world were endowed, as clear proofs, that in declaring that fact they were authorized by God. By this, ſaid he, we apoſtles know that we abide in him, and he in us, that is, that we continue faithful to him in all our doctrines, and that he authorizes our preaching; namely, that he hath beſtowed on us, and never withdrawn from us, the gifts of his Spirit, ver. 13.—Now, both before and after his reſurrection, we beheld the Son of God in the fleſh, and bear witneſs that the Father hath ſent his Son a Saviour of the world; and our teſtimony is rendered indubitable, by the miracles which we perform, ver. 14.—From theſe things John drew this inference: Every teacher who confeſſeth and teacheth that Jeſus is the Son of God ſent into the world a Saviour, God abideth in him, and he in God; the true doctrine of God abideth in ſuch a teacher, and he abideth faithful to God by preaching it, ver. 15.

Having thus taught the diſciples to diſtinguiſh true from falſe teachers by their doctrine, and by their obedience to the apoſtles, John alſo taught them to diſtinguiſh teachers by their different diſpoſitions and actions. Having known, ſaid he, what the Son of God did in the fleſh for the ſalvation of the world, we apoſtles have attained the cleareſt conception and the firmeſt perſuaſion of God's great love to men, and are ſenſible that God is love itſelf. Wherefore, every teacher who habitually cheriſheth love to mankind, and doth all the good in his power to others, abideth in God; he partaketh of the nature of God. And God abideth in him by the communications of his grace and love. This, likewiſe,

wiſe, is a ſure mark by which ye may know a teacher who is really inſpired of God, ver. 16.—For by this knowledge of the love which God bears to mankind, and of God's being himſelf love, which every teacher commiſſioned of God hath attained, the love of mankind is carried to perfection in his heart, and operates in his actions; ſo that ſuch a teacher can have boldneſs at the judgment, becauſe he is conſcious that as God is love, ſo he exerciſed love to his brethren while he abode in this world, ver. 17.—No fear of the judgment, accompanies love to God and to mankind carried to perfection. But perfect love caſts out of one's mind all fear of the judgment, which is a tormenting paſſion. Therefore, if any teacher, or private Chriſtian, is afraid of the judgment, he is not perfected in love to God and to man; on which account he is greatly to blame, ver. 18.—All rightly inſtructed perſons love God ardently, and ſhew their love to him by loving mankind, becauſe, as I told you, ver. 10. he firſt loved us, ver. 19.—Wherefore, if any teacher ſaith, Certainly I love God, and yet hateth his brother, he is a liar; he is a deceiver if he is a teacher, and if in a private ſtation he is an hypocrite. For he who loveth not his brother, whoſe good qualities he hath ſeen, cannot poſſibly love God who is not the object of any of his ſenſes, and whoſe perfections he cannot know but by reaſoning, ver. 20.—Love to mankind is an eſſential part of the character, not only of a teacher, but of a private Chriſtian; for this commandment we have from Chriſt, that he who loveth God, love his brethren of mankind alſo, ver. 21.

Old Translation.

CHAP. IV. 1 Beloved, believe not every ſpirit, but try the ſpirits whether they are of God; becauſe many falſe prophets are gone out into the world.

Greek Text.

1 Αγαπητοι, μη παντι πνευματι πιςευετε, αλλα δοκιμαζετε τα πνευματα ει εκ τȣ Θεȣ εςιν· ὁτι πολλοι ψευδοπροφηται εξεληλυθασιν εις τον κοσμον.

2 Hereby know ye the Spirit of God: Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh is of God:

2 Εν τȣτω γινωσκετε το πνευμα τȣ Θεȣ· παν πνευμα ὁ ὁμολογει Ιησȣν Χριςον εν σαρκι εληλυθοτα, εκ τȣ Θεȣ εςι.

Ver. 1. *Beloved, Do not believe every ſpirit. Every ſpirit*, means, every teacher who pretends to be inſpired by the Spirit of God, as is plain from the latter part of this verſe; *many falſe prophets are gone forth into the world.* Theſe falſe prophets are called *Antichriſt*, and in the plural number *Antichriſts*, 1 John ii. 18. See the 2d note on that verſe.

Ver. 2. *Every ſpirit that confeſſeth Jeſus Chriſt hath come in the fleſh, is from God.* This is an exact literal tranſlation of the original, Παν πνευμα ὁ ὁμολογει Ιησȣν Χριςον εν σαρκι εληλυθοτα, εκ τȣ Θεȣ εςι.—The clauſe, *Jeſus Chriſt hath come in the fleſh*, imports two things, Firſt, That Jeſus *is the Chriſt*, whoſe coming was foretold by the Jewiſh prophets. Secondly, That this great perſonage *hath come in the fleſh.* Here, the apoſtle hath rightly declared that every teacher pretending to inſpiration, who confeſſeth that Jeſus is the Chriſt come in the fleſh, is really inſpired. For as Paul told the Corinthians, 1 Cor. xii 3. *No one can declare Jeſus* Κυριον *Lord*, or Chriſt, *but by the Holy Ghoſt.* See note 2. on that verſe.

The Socinians contend, that to confeſs *Jeſus Chriſt hath come in the fleſh*, means ſimply, to confeſs that Jeſus Chriſt is a mere man: and from this they infer, that he had no exiſtence before he was conceived of his mother. In proof of their ſenſe of the clauſe, *hath come in the fleſh*, they cite, Heb. ii. 14. where the writer, ſpeaking of our Lord, ſaith *He partook of the fleſh and blood of the children.* Now though it be true, that theſe words import nothing more but that Chriſt was a man like other men, I am of opinion that John's words, *hath come in the fleſh*, have a more extenſive meaning. For, as B. Horſley obſerves, the ſenſe of a propoſition ariſeth, not from the meaning of a ſingle word contained in it, but from the union of the whole into one ſentence, eſpecially if that union ſuggeſts any circumſtance by which the ſenſe of the propoſition is modified. This is the caſe in the clauſe, *hath*

NEW TRANSLATION.

CHAP. IV. 1 Beloved, *do not believe* every spirit,[1] but try the spirits, whether they *be from* God; because many false prophets are gone *forth* into the world.

2 *By this ye know* the Spirit of God: Every spirit that confesseth Jesus Christ *hath* come in the flesh, is *from* God.[1]

COMMENTARY.

CHAP. IV. 1 *Beloved*, since some of you possess the gift of discerning spirits, *do not* rashly *believe every teacher who pretendeth to be inspired*, *but try those teachers*, whether *they be* really *sent from God; because many false prophets are gone forth into the world*, with an intention to draw disciples after them.

2 *By this* mark, such of *you*, as have not the gift of discerning spirits, *may know the Spirit of God* in a teacher. *Every inspired teacher, who acknowledgeth* and teacheth that *Jesus Christ* the Son of God, *hath come in the flesh, is from God.*

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hath come in the flesh. For, in common language, *hath come*, when the manner of one's coming is specified, signifies, not only that he hath come in that particular manner, but that he might have come in a different manner, if he had pleased. Accordingly John hath used the verb *to come*, in that sense, 1 John v. 6. *This is he who came by water and blood, even Jesus the Christ; not by water only, but by the water and the blood.* For his meaning plainly is, That Jesus came attested as the Christ by water and blood jointly, although he might have come attested by either of these separately; and that Jesus existed as the Christ, before he came attested by the water and the blood. The above interpretation of 1 John v. 5. being allowed, the clause *hath come in the flesh*, will signify much more than the clause, *partook of flesh and blood*, For, while it denotes the reality of Christ's humanity, it goeth farther. By insinuating that he might have come in another manner than *in the flesh*, namely *in the form of God* as mentioned Philip. ii. 6. 7. it signifies that Jesus Christ existed before he came in the flesh, and chose to come in that manner rather than in any other; consequently, that he is more than a mere man.—That Jesus Christ might have come in another manner than in the flesh, was the opinion of Clemens Romanus one of the apostolical fathers mentioned Philip. iv. 3. note 3. For in his epistle to the Corinthians, cited by Horsley in his 5th letter to Priestley, he saith, *The scepter of the Majesty of God, our Lord Jesus Christ, came not in the pride of pomp and arrogance, although he had it in his power, but in humility, as the Holy Spirit spake concerning him.*—I have only to add, that if the foregoing interpretation of John's expression, *hath come in the flesh*, conveys his true meaning, the Socinians must be mistaken when they affirm, that in his first epistle, John hath neither said any thing concerning the divinity of Christ,

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh is not of God: and this is that *ſpirit* of antichriſt, whereof ye have heard that it ſhould come: and even now already is it in the world.

3 Και παν πνευμα ὁ μη ὁμολογει τον Ιησεν Χριςον εν σαρκι εληλυθοτα, εκ τε Θεε εκ εςι· και τετο εςι το τε αντιχριςε, ὁ ακηκοατε ὁτι ερχεται, και νυν εν τῳ κοσμῳ εςιν ηδη.

Chriſt, nor cenſured thoſe who aſſerted his mere humanity. For thoſe teachers, who denied the humanity of Chriſt, being condemned by the apoſtle, ver. 3. in terms which imply that Chriſt was more than a man, he thereby, without doubt, cenſured thoſe who affirmed that he was nothing but a man.

Ver. 3.—1 *Every ſpirit that doth not confeſs Jeſus Chriſt hath come in the fleſh, is not from God.* To determine whether the Socinian interpretation of the clauſe, *hath come in the fleſh*, expreſſes the apoſtle's meaning, let that interpretation be ſubſtituted for the expreſſion, of which it is the interpretation; and the paſſages under conſideration will run thus; ver. 2. *Every ſpirit*, every teacher calling himſelf inſpired, *who confeſſeth Jeſus Chriſt hath come a mere man, is from God.* ver. 3. *And every ſpirit who doth not confeſs Jeſus Chriſt hath come a mere man, is not from God.* Wherefore, as John is here giving marks by which true and falſe teachers were to be diſtinguiſhed, if the Socinian ſenſe of the phraſe *hath come in the fleſh* is juſt, he hath made it the mark of a true teacher that he confeſſeth Jeſus Chriſt is a mere man; and the mark of a falſe teacher that he doth not confeſs Jeſus Chriſt is a mere man, but affirmeth that he is more than a mere man: Conſequently by ſo doing John has condemned himſelf as a falſe teacher, becauſe having declared, chap. iv. 15. v. 5. *That Jeſus Chriſt is the Son of God,* he hath confeſſed that he is more than a mere man. For all the Jews, the learned doctors as well as the common people, believed the Son of God to be himſelf God: as is evident from John's own goſpel. See this proved 1 John v. 5. note.—Further the ſame apoſtle having told us in his goſpel, chap. i. 14. That *the Word* (who he had ſaid ver. 1. *was with God, and was God*) *was made fleſh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father,* He hath certainly confeſſed that Jeſus Chriſt is more than a mere man. For, whoſe glory, I pray, did the apoſtles behold, if it was not the glory of *the word made fleſh*, even the glory of Jeſus Chriſt *as of the only begotten of the Father, full of grace and truth.* Wherefore, John having confeſſed that Jeſus is the only begotten Son of God, he cannot be ſuppoſed to have branded thoſe teachers as deceivers, who did not confeſs that Jeſus Chriſt is a mere man, but affirmed him to be more than a man; becauſe by ſo doing he would have condemned himſelf as a falſe teacher. But this I think no one will admit, who believes John to have been in his right wits when he wrote this

3 And every ſpirit that *doth not confeſs* Jeſus Chriſt *hath* come in the fleſh, is not *from* God.[1] And this is that SPIRIT of Antichriſt *which* ye have heard that it *cometh and now is in* the world already.[2]

3 *And*, by this other mark, ye may know when the Spirit of God is not in a teacher: *Every ſpirit* ſpeaking in a teacher *which doth not confeſs Jeſus Chriſt* is the Son of God, and *hath come in the fleſh, is not from God*, but from the devil. *And this is that ſpirit which ſpeaketh in* the falſe prophet *Antichriſt, which ye have heard that it cometh, and now is in the world already.*

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this paſſage; far leſs will it be admitted by any one who believes him to have been an apoſtle of Chriſt.—Upon the whole, it muſt be acknowledged that the confined ſenſe which the Socinians affix to John's expreſſion, *Jeſus Chriſt hath come in the fleſh*, is manifeſtly wrong.

In the Vulgate verſion the firſt clauſe of this verſe runs thus: *Every ſpirit* (qui ſolvit Jeſum) *which diſſolveth Jeſus:* ὁ λυει τον Ιησουν. Socrates in his Eccleſiaſt. Hiſtory ſaith this is the true reading; and affirmeth that the Neſtorians changed it into the preſent reading. Yet, when it is conſidered how numerous the copies of the New Teſtament were, even in the firſt ages, it cannot be thought that any one ſect of Chriſtians could alter them all.—Beſides, in this inſtance the Neſtorians do not appear to have attempted any alteration, as in no Greek copy which hath come to our knowledge, is there any reading of this clauſe different from the common one, which is the reading of the Syriac verſion likewiſe For theſe reaſons it is now generally agreed that the reading of the Vulgate above mentioned, was a *ſcholium* or explanatory note written on the margin of ſome copy of the Vulgate, which was afterwards inſerted in the text, as a more direct confutation of the error of the Cerinthian Gnoſtics concerning the perſon of Chriſt, than the reading in the Greek copies.

John had good reaſon to affirm, that every teacher pretending to inſpiration who did not confeſs Jeſus Chriſt hath come in the fleſh, was an impoſtor. For Pſalm ii. 7. The Meſſiah or Chriſt is called by God, *his Son*, and *his King whom he would ſet on his holy hill Zion.* And Pſalm cx. 4. God with an oath conſtituted him *a Prieſt after the order of Melchizedec.* And, in other paſſages of the Jewiſh ſcriptures, it was foretold that he was to be the ſon of Abraham and of David: all which implied that *the Chriſt*, or Son of God, was to be made fleſh. Wherefore, *every ſpirit* or teacher pretending to inſpiration, who denied that Jeſus Chriſt had come in the fleſh, was by that denial demonſtrated to be an impoſtor: for, as it is expreſſed, 1 John ii 22. *He denied the Father*, that is, denied the teſtimony which the Father had borne to his Son Jeſus Chriſt, not only in the ancient oracles, but alſo by a voice from heaven, firſt at his baptiſm, and after that at his transfiguration, and laſt of all by raiſing him from the dead.—Who the falſe teachers were who did not confeſs Jeſus Chriſt had come in the fleſh, and thereby denied the Father, See chap. ii. 18. note 2.

4 Ye are of God, little children, and have overcôme them; becaufe greater is he that is in you than he that is in the world.

4 Ὑμεις εκ τȣ Θεȣ εςε, τεκνια, και νενικηκατε αυτȣς· ὁτι μειζων εςιν ὁ εν ὑμιν, η ὁ εν τω κοσμω.

5 They are of the world; therefore fpeak they of the world, and the world heareth them.

5 Αυτοι εκ τȣ κοσμȣ εισι, δια τȣτο εκ τȣ κοσμȣ λαλȣσι, και ὁ κοσμος αυτων ακȣει.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth and the fpirit of error.

6 Ἡμεις εκ τȣ Θεȣ εσμεν· ὁ γινωσκων τον Θεον, ακȣει ἡμων· ὁς ȣκ εςιν εκ τȣ Θεȣ, ȣκ ακȣει ἡμων. Εκ τȣτȣ γινωσκομεν το πνευμα της αληθειας και το πνευμα της πλανης.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

7 Αγαπητοι, αγαπωμεν αλληλȣς, ὁτι ἡ αγαπη εκ τȣ Θεȣ εςι· και πας ὁ αγαπων, εκ τȣ Θεȣ γεγεννηται, και γινωσκει τον Θεον.

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2. *This is that fpirit of Antichrift which ye have heard that it cometh, and now is in the world already.* From this, as well as from chap. ii. 18. it appears that Antichrift is not any particular perfon, nor any particular fucceffion of perfons in the church, but a general name for all falfe teachers in every age, who diffeminate doctrines contrary to thofe taught by the apoftles: efpecially if thefe doctrines have a tendency to derogate from Chrift's character and actions as the Saviour of the world.

Ver. 4. *Greater is he who is with you, than he who is with the world.* The iffue of the divine government will be, that truth and virtue fhall finally be victorious over error and wickednefs, becaufe God the patron of truth and virtue poffeffeth far greater power and wifdom, than the evil fpirits who promote error and wickednefs.

Ver. 5. *And the world hearkened to them.* Left the faithful fhould be difcouraged by the fuccefs which falfe teachers oftentimes have in fpreading their errors, the apoftle obferves that their fuccefs arifes generally from their accommodating their doctrines to the prejudices and evil inclinations of the world. Wherefore, from the prevalence of any doctrine, no argument can be drawn in favour of its truth.

Ver.

4 Ye are of God, little children, and have overcome them: (ὅτι) becauſe greater is he *who IS* (εν, 162.) *with* you, than he *who IS with* the world.[1]

4 *Ye are* taught *of God, little children, and have detected* and confuted *theſe falſe prophets; becauſe more wiſe and powerful is God, who is preſent with you* and inſtructeth you, *than the devil who is preſent with*, and inſtigateth *the falſe prophets who are* now *in the world.*

5 They are of the world, therefore they ſpeak *from* the world, and the world (ακȣει, 45.) *hearkeneth to* them.[1]

5 *Theſe falſe teachers belong to the wicked world, therefore they ſpeak from worldly principles; and the* wicked part of the *world liſteneth to them* with pleaſure.

6 We are of God.[1] He *who* knoweth God,[2] *hearkeneth to* us.[3] He *who* is not of God, *hearkeneth not to* us. *By this we know* the ſpirit of truth, and the ſpirit of error.

6 *We* apoſtles *belong to God*, as is evident from the miraculous powers he hath conferred on us. *The teacher who is acquainted with* the will of *God hearkeneth to us;* he acknowledgeth our authority. *The teacher who doth not belong to God, hearkeneth not to us. By this* mark alſo *we know* the teachers who are inſpired by *the Spirit of God, and by the ſpirit of the devil.*

7 Beloved, let us love one another:[1] For love is *from* God. And every one *who* loveth *hath been begotten* of God, and knoweth God.

7 *Beloved,* let us not imitate the falſe teachers in neglecting the offices of love, on pretence that knowledge is the only thing neceſſary to the children of God: But *let us love one another; for love is from God, and every one who loveth* his brother, *hath been begotten of God, and knoweth God.*

Ver. 6.—1. *We are of God.* The apoſtle having appealed chap. iii. 24. to the miraculous gifts of the Holy Spirit, which God at the firſt beſtowed on the apoſtles, and ſtill continued with them as proofs of his abiding with them; alſo in the beginning of chap. iv. having inſinuated that the doctrine which they taught was given them by the inſpiration of the Spirit; He in this verſe, expreſsly aſſerted that he and his brethren were commiſſioned by God to teach the world; and that all Chriſtians were bound to acknowledge their authority and receive their doctrine; and that if any teacher did not acknowledge their authority, it was a proof that he did not belong to God.

2. *He who knoweth God.* By the great pains which the apoſtle takes here and in ver. 7, 8. and chap. ii. 3, 4. to ſhew who the perſons are who

8 He that loveth not knoweth not God; for God is love.

8 Ὁ μη αγαπων, ȣκ εγνω τον Θεον· ὁτι ὁ Θεος αγαπη εϛιν.

9 In this was manifeſted the love of God toward us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

9 Εν τȣτω εφανερωθη ἡ αγαπη τȣ Θεȣ εν ἡμιν, ὁτι τον ὑιον αυτȣ τον μονογενη απεϛαλκεν ὁ Θεος εις τον κοσμον, ἱνα ζησωμεν δἰ αυτȣ.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

10 Εν τȣτω εϛιν ἡ αγαπη, ȣχ ὁτι ἡμεις ηγαπησαμεν τον Θεον, αλλ᾽ ὁτι αυτος ηγαπησεν ἡμας, και απεϛειλε τον ὑιον αυτȣ ἱλασμον περι των ἁμαρτιων ἡμων.

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who know God, it is probable he had the Gnoſtics and other falſe teachers of the firſt age in his eye, who by placing the whole of Chriſtianity in the ſpeculative knowledge of God, encouraged their diſciples in all manner of licentiouſneſs.

3. *Hearkeneth to us.* This mark, by which John directed his diſciples to judge of teachers, is not to be underſtood of their hearkening to the apoſtles perſonally, but of their receiving their doctrine with that ſubmiſſion which was due to perſons inſpired by the Spirit of God. Wherefore though the apoſtles be all dead, yet as they ſtill ſpeak in their divinely inſpired writing, John in this paſſage declares that their writings are the teſt by which the diſciples of Chriſt, ſince the deceaſe of the apoſtles, are to judge both of teachers and of their doctrine.

Ver 7. *Beloved let us love one another.* The frequency and earneſtneſs with which the apoſtle in this epiſtle, inculcated the love of our brethren of mankind, is very remarkable. The greateſt part of the preſent chapter and of chap. iii. is employed in preſſing that duty, See alſo chap. ii. 10. We may therefore believe, that ſome in the firſt age profeſſed themſelves the diſciples of Chriſt, who were deficient in love. Poſſibly they were Jewiſh converts, who by the rites of their law having been cut off from all familiar intercourſe with heathens, conſidered them as unclean perſons who were hated of God. And therefore, inſtead of regarding them with any degree of eſteem, they deſpiſed and hated them as enemies; and thought themſelves warranted by their law in ſo doing. This I think appears from our Lord's words, Matt. v. 43. *Ye have heard that it hath been ſaid, Thou ſhalt*

8 He *who doth not love doth not know* God:[1] for God is love.[2] (See ver. 16.)

8 *He who doth not love* his brother, *doth not know God* aright, whatever he may pretend. *For God is love,* without any mixture of malevolence.

9 *By* this the love of God (εν, 163.) *to* us was manifested,[1] *that* God sent *forth his Son, the only begotten,* into the world, that we might live through him.

9 *By this the love of God to us* sinners *was manifested, that God sent forth his Son, the only begotten, into the world* made flesh, *that we might live through his doctrine, example, and death.*

10 *In this* is love, not that we loved God, but that he loved us, and sent *forth* his Son TO BE *a* propitiation for our sins.

10 *In this is* the highest *love; not that we loved God* first, (ver. 19.) *but that he loved us, and sent forth his Son* into our world made flesh, *to die as a propitiation for our sins.* See chap. ii. 2. note 1.

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shalt love thy neighbour and hate thine enemy. Wherefore, it is not improbable that some of the Jewish converts, retaining their ancient prejudices, considered it still as their duty to hate the heathens. And some of them who pretended to be teachers, no doubt taught their disciples the same lesson; and perhaps extended it to those who did not agree with them in their religious opinions; See chap. iv. 20, note. But this doctrine being contrary to the doctrine of Christ, John was at great pains to condemn it.

Ver. 8.—1. *He who doth not love, doth not know God* See ver. 6. note 2. The love of which the apostle speaks, is *the love of benevolence,* as is plain from the reason subjoined, *God is love.* He who doth not love his neighbour with the love of benevolence, *doth not know God.* He hath no just knowledge of the character of God, whose benevolence extends to all, even to the evil and unthankful, and who in this ought to be imitated by all who know him.

2. *For God is love:* that is, according to Estius, God is essentially love; even as he is properly and essentially power, wisdom, and goodness. But it doth not appear that the apostle meant to declare what the essence of God is, but only to teach us that God greatly delights in the exercise of benevolence, and perhaps that his other perfections are exerted for accomplishing his benevolent purposes.—The declaration in this verse and in verse 16 *that God is love,* being made by inspiration must afford us the greatest consolation, as it assureth us that all God's dealings with us proceed from love, and in the end will assuredly issue in our happiness, unless we refuse to co-operate with him.

Ver. 9. *By this the love of God to us was manifested, that God sent,* &c. This is an allusion to our Lord's words, John iii. 16. *God so loved*

11 Beloved, if God ſo loved us we ought alſo to love one another.

12 No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 And we have ſeen, and do teſtify, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

11 Αγαπητοι, ει ȣτως ὁ Θεος ἠγαπησεν ἡμας, και ἡμεις οφειλομεν αλληλȣς αγαπαν.

12 Θεον ȣδεις πωποτε τεθεαται. Εαν αγαπωμεν αλληλȣς, ὁ Θεος εν ἡμιν μενει, και ἡ αγαπη αυτȣ τετελειωμενη εϛιν εν ἡμιν.

13 Εν τȣτω γινωσκομεν ὁτι εν αυτω μενομεν, και αυτος εν ἡμιν, ὁτι εκ τȣ πνευματος αυτȣ δεδωκεν ἡμιν.

14 Και ἡμεις τεθεαμεθα, και μαρτυρȣμεν ὁτι ὁ πατηρ απεϛαλκε τον ὑιον σωτηρα τȣ κοσμȣ.

15 Ὁς αν ὁμολογηση ὁτι Ιησȣς εϛιν ὁ ὑιος τȣ Θεȣ, ὁ Θεος εν αυτω μενει, και αυτος εν τω Θεω.

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loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. Chriſt is called God's *only begotten Son,* to diſtinguiſh him from all others who in ſcripture are called *the ſons of God;* and to heighten our idea of God's love to us in giving a perſon of ſuch dignity, and ſo beloved of God, to die for us.—It is ſuppoſed that by giving Chriſt the title of *God's only begotten Son* in this paſſage, the apoſtle intended to overturn the error of Ebion and Cerinthus, who affirmed that Chriſt was not God's Son by nature, but that, like other good men, he was honoured with the title of God's Son on account of his virtues: in which opinion theſe hereſiarchs have been followed by ſome in modern times. They, however, who hold this opinion, ought to ſhew a reaſon why the epithet of *the only begotten,* is appropriated to Chriſt.

Ver 12. *No one hath ſeen God at any time.* It is difficult to diſcover the connexion of theſe words, either with what goes before, or with what follows. But, as they are the words of the Baptiſt, recorded, John 1. 18 if the apoſtle intended that his readers ſhould take into their view what the Baptiſt added, namely, *The only begotten Son,*

11 Beloved, if God ſo loved us, we *alſo* ought to love one another.

11 *Beloved, if God ſo loved us* whilſt we were ſinners, (Rom. v. 8.) *we alſo ought*, in imitation of God and from gratitude to him, *to love one another*, though ſinners.

12 No *one* hath ſeen God at any time.[1] If we love one another, God *abideth* in us, and his love (εν, 163.) *to* us is *made perfect*.

12 *No one hath ſeen God at any time.* Yet, from what his Son hath taught us, we know that *if we love one another*, the nature of *God abideth in us, and his love to us is carried to perfection;* he loves us greatly, becauſe we partake of his nature.

13 *By this we know* that we *abide* in him, and he in us, becauſe he hath given us *THE GIFTS* of his Spirit.[1]

13 *By this, we* apoſtles, *know that we continue faithful to him* in all our doctrines, *and that he authorizes our actings* as apoſtles, *becauſe he hath beſtowed on us the gifts of his Spirit*, and ſtill continueth them with us.

14 *Now* (τεθεαμεθα) we have *beheld and bear witneſs*, that the Father hath ſent *forth HIS* ſon TO BE the Saviour of the world.

14 *Now we have beheld* with our eyes what the Son of God in the fleſh, did and ſuffered for the ſalvation of ſinners; *and* therefore *we bear witneſs, that the Father hath ſent forth his Son to be the Saviour of the world.*

15 Whoſoever *will* confeſs that Jeſus is the Son of God,[1] God *abideth* in him, and he in God.[2]

15 *Wherefore, every teacher who acknowledgeth, and teacheth, that Jeſus is the Son of God* ſent forth in the fleſh to ſave the world, *God authorizes his doctrine, and he abideth faithful to God.*

Son, who is in the boſom of the Father, he hath declared him, his meaning probbaly was this: Though no one hath any knowledge of God by his ſenſes, yet from what the only begotten Son hath declared concerning him, we know that *if we love one another God abideth in us*, the divine nature abideth in us, *and* on that account *God's love to us is made perfect;* he loveth us moſt affectionately.

Ver. 13. *By this we know that we abide in him, and he in us, becauſe he hath given us the gifts of his Spirit.* Becauſe the expreſſion εκ τȣ πνευματος αυτȣ δεδωκεν is elliptical, I have completed it in the tranſlation, by ſupplying the words *the gifts*. By poſſeſſing the gifts of the Spirit, the apoſtles knew that they *abode in God*, that is, continued faithful to him in the execution of their office: *and* by the ſame gifts, they demonſtrated to the world *that God was with them*, and authorized their doctrine.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

16 Και ἡμεις εγνωκαμεν και πεπιςευκαμεν την αγαπην ἡν εχει ὁ Θεος εν ἡμιν. ὁ Θεος αγαπη εςι· και ὁ μενων εν τη αγαπη, εν τω Θεω μενει, και ὁ Θεος εν αυτω.

17 Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.

17 Εν τυτω τετελειωται ἡ αγαπη μεθ' ἡμων, ἱνα παρρησιαν εχωμεν εν τη ἡμερα της κρισεως, ὁτι καθως εκεινος εςι, και ἡμεις εσμεν εν τω κοσμω τυτω.

18 There is no fear in love: but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

18 Φοβος εκ εςιν εν τη αγαπη, αλλ' ἡ τελεια αγαπη εξω βαλλει τον φοβον· ὁτι ὁ φοβος κολασιν εχει· ὁ δε φοβεμενος ε τετελειωται εν τη αγαπη.

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doctrine. Accordingly it is added in the next verse, *Now we have beheld, and bear witness that the Father hath sent forth his Son* namely in the flesh, *to be the Saviour of the world:* intimating that the gifts of the Spirit were given to the apostles, to enable them to prove the truth of their testimony concerning the Father's sending his Son in the flesh to be the Saviour of the world. See chap. iii. 24. note 2.

Ver. 15.—1. *Whosoever will confess that Jesus is the Son of God.* For the meaning of this see ver. 2. note.—Some commentators by *confessing that Jesus is the Son of God*, understand an outward profession of faith in the gospel. But, notwithstanding that profession of one's faith in the first age, exposed him to persecution, I hardly think the apostle on that account would say of such a person, that *God abode in him and he in God.* See Rom. x. 10. note 2.

2. *God abideth in him, and he in God.* See chap. ii. 6. note 1.—The expressions *God abideth in him, and he in God,* occur often in this epistle, and must be understood differently according to the characters of the persons to whom they are applied. If spoken of teachers, as in ver. 13. 15. of this chapter, and perhaps in chap. ii. 27, 28. their meaning is that these teachers are faithful to God in teaching the true doctrines of the gospel, and are assisted and beloved of God. But if spoken of private persons, as in chap. ii. 5, 6. iii. 6. 24. iv. 16. they mean one's abiding in the belief of the doctrines, and in the practice of the precepts of the gospel, and his enjoying the love of God.

Ver.

16 And we have known and believed the love *which* God hath to us. God is love; (fee ver. 8. note 2.) (και, 208.) *Wherefore* he who *abideth* in love, *abideth* in God, and God in him. (See ver. 15. note 2.)

16 *And* having feen what the Son did for the falvation of the world, (ver. 14.) *we* apoftles *have known, and believed, the* great *love which God bears to mankind. God is love. Wherefore, he who abideth in love* to his neighbour, *abideth in God, and God in him.* He partaketh of the nature of God, and God is prefent with him by his grace and love.

17 *By this the* love is *perfected* (μεθ' 241.) *in us, fo that we can have* boldnefs in the day of judgment,[1] becaufe as he is, fo *we are* in this world.[2]

17 *By this* knowledge of God's great love to us, and by its operation on our hearts, *the love* which we bear to our neighbour, (ver. 12.) *is carried to fuch perfection in us, that we can have boldnefs in the day of judgment, becaufe as he is* benevolent, *fo we are* benevolent *in this world.*

18 *Fear is not* in love; but perfect love[1] cafteth out fear:[2] becaufe fear hath torment. (Δε, 106.) *Wherefore,* he *who* feareth is not *perfected* in love.

18 *Fear* of the judgment *never accompanies love.* But *perfect love* to God and man *cafteth out* of one's mind all *fear* of the judgment; *becaufe* fuch *fear occafioneth* a *torment,* which no one who truly loves God and man, and who thereby knoweth that he hath paffed from death to life, hath any caufe to fuffer. *Wherefore, he who feareth* the judgment, *is not perfected in love.*

Ver. 17.—1. *So that we can have boldnefs in the day of judgment.* The perfons of whom the apoftle fpeaks may well have boldnefs in the day of judgment, becaufe by loving God and their neighbour being the children of God, they will not be condemned by their Judge.

2. *Becaufe as he is, fo we are in this world.* Καθως εκεινος εστι. The verb in this claufe being of the prefent tenfe, the relative *he* muft be underftood of God, who is reprefented ver. 11. as the object of our imitation in his love to mankind.—If the reader is of opinion that Chrift is meant, and that the words, *in this world,* ftand connected not only with the words *we are* but with the words *he is,* the tranflation muft run *as he was, fo we are in this world.* According to this tranflation likewife, the fentiment expreffed is perfectly juft.

Ver. 18.—1. *Perfect love.* The love which the apoftle calls *perfect,* is love to mankind cherifhed from a regard to the will of God and exercifed habitually, as opportunity offereth, in the difinterefted manner in which God exerciſeth his love to us. This love, though not perfect

19 We love him, because he first loved us.

19 Ἡμεις αγαπωμεν αυτον, ὁτι αυτος πρωτος ηγαπησεν ἡμας.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

20 Εαν τις ειπῃ· ὁτι αγαπω τον Θεον, και τον αδελφον αυτȣ μισῃ, ψευϛης εϛιν· ὁ γαρ μη αγαπων τον αδελφον αυτȣ ὁν ἑωρακε, τον Θεον ὁν ȣχ ἑωρακε, πως δυναται αγαπαν;

21 And this commandment have we from him, That he who loveth God love his brother also.

21 Και ταυτην την εντολην εχομεν απ' αυτȣ, ἱνα ὁ αγαπων τον Θεον, αγαπᾳ και τον αδελφον αυτȣ.

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fect in its degree or measure, may be called *perfect* because it proceeds from a right principle, and operates habitually in leading the person in whose heart it lodgeth, to do to his neighbour all the good offices in his power.

2. *Casteth out fear.* As the apostle speaks in the preceding verse, of one's having boldness in the day of judgment, *fear*, in this verse, certainly means *fear of the judgment*, that is fear of being condemned at the judgment. This fear, perfect or strong love to mankind casteth out of a man's mind; because as the apostle declared, chap. iii. 14. *We know that we have passed away from death to life because we love the brethren.*—It is a great recommendation of any quality, that it renders a man a child of God, ver. 7 and gives him such an entire assurance of God's love, as banisheth from his mind all fears with respect to his happiness in a future state. This love to our brethren effectually doth: and therefore it ought to be carefully cherished.—Some interpreters give a different explication of this verse as follows: "There is no fear of what one may lose or suffer by loving his brother perfectly: but perfect love casteth out all such fear; for such "fear hath torment in it. Wherefore he who thus fears what he "may lose or suffer by loving his brother, is not perfected in love." But as this interpretation doth not shew, how the torment which is in fear, is a reason for its being cast out by perfect love, as the interpretation in the commentary doth, I think it should not be admitted.

Ver. 20. *And yet hate his brother.* Here the apostle, if I mistake not, glances at the character of some of the heretical teachers, mentioned ver. 7. note, who being Jewish converts, had brought with them into the Christian church that malevolent spirit, which in Judaism

19 We love him, because he firſt loved us. (See chap. iii. 16.)

19 *We* being rightly inſtructed *love God* exceedingly, *becauſe he firſt loved us*; and our love to God we ſhew by loving our brethren.

20 If *any one* ſay, (ὅτι, 260.) *Certainly* I love God, (καὶ, 211.) *and yet hate*[1] his brother, he is a liar: For he *who* loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

20 Let no one deceive you concerning the love men owe to God. *If any one ſay, Certainly I love God, and yet hateth his brother, he is a liar*; he is a deceiver if he is a teacher; or, if he is a private perſon, he is an hypocrite. *For he who loveth not his brother, whoſe good qualities* and various diſtreſſes *he hath ſeen, how can he love God, whoſe excellencies are not the object of his ſenſes*, but are diſcovered imperfectly by reaſoning from his works.

21 (Καὶ, 224.) *Moreover*, this commandment *we have* from him, That he who loveth God, love his brother alſo.

21 *Moreover*, love to mankind is inſeparable from love to God: for *this commandment we have received from Chriſt*, John xiii. 34. xv. 12. 1 John iii. 11. *That every one who loveth God, love his brother alſo* with the love of benevolence, a though he be a ſinner, or even an enemy.

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daiſm they had cheriſhed towards the heathens, and perhaps conſidered it as an expreſſion of their love to God, to hate and perſecute all who were not of their way of thinking in religious matters. The ſame ſpirit hath too much prevailed in the zealots of modern times. But, thanks be to God, this antichriſtian ſpirit is gradually paſſing away.

CHAP. V.

View and Illuſtration of the Sentiments, Diſcoveries, and Precepts contained in this Chapter.

THE apoſtle in the preceding chapter, having, from various conſiderations, inculcated the love of mankind in general, and even of enemies, goeth on in this, to ſpeak of the obligation we are under to love in a more particular manner, all who are the ſincere diſciples of Chriſt. And firſt, to ſhew that ſuch are worthy of being loved, he declares, that every one who believeth Jeſus is the Chriſt, is begotten of God. He poſſeſſeth the nature of God, and thereby is more truly a Son of God, than any Jew who claims that high relation, merely on account of his deſcent from Abraham, John viii. 39. Next, to ſhew the obligation all who love God are under to love the diſciples of Chriſt, he obſerves that every one who loveth God the begetter, will love alſo the begotten of him; he will love good men becauſe they reſemble God in his moral qualities, ver. 1.—Then, that they might judge with certainty of their own character, he told them, the beſt method of knowing, whether from love to God they really loved the children of God, was to conſider, whether from love to God they performed to his children, what he commands them to perform, ver. 2.—For, ſaid he, this is the natural expreſſion of our love to God, that we keep his commandments. And his commandments are not burdenſome to the children of God, becauſe they are agreeable to their inclinations, ver. 3.—And becauſe by the power of their faith, they are able to overcome all the temptations which the world lays in their way, to induce them to break the commandments of God, ver. 4.

But that we may know who the children of God are who overcome the world, and what their faith is by which they obtain that victory, the perſon who overcometh the world by the power of faith, is he who believeth that Jeſus is the Son of God, ſent into the world to beſtow eternal life on all who believe, ver. 5.—And ſuch a perſon's faith in Jeſus as the Son of God, is well founded: For he was demonſtrated to be the Son of God, by the water and the blood, even Jeſus the Chriſt was proved to be God's Son, not by the water alone, but the water and the blood. For at his baptiſm with water, Jeſus was declared to be God's Son by a voice from heaven. The ſame was declared by the ſhedding of his blood, that is by his death; for by his reſurrection from the dead, God demonſtrated him to be his Son. Now it is the Spirit who, by the

water

water and the blood, beareth witnefs to Jefus as the Son of God. For by defcending on him in a vifible fhape at his baptifm, he pointed him out to the Baptift (John i. 32, 33.) and to the furrounding multitude, as the perfon concerning whom the voice from heaven fpake. In like manner, the Spirit bare witnefs to Jefus as the Son of God, by the blood; for it was the Spirit who raifed him from the dead, ver. 6.

The apoftle, having thus declared how Jefus came into the world, attefted as the Son of God by the water and the blood, proceeds to inform us, that there are three in heaven, and three on earth, who are continually witneffing fomething concerning Jefus; which he does not explain, till ver. 11. where he tells us that the facts which they atteft, are, that God hath given us eternal life, and that this life is through his Son. Now the three in heaven, who bear witnefs to thefe important facts, are the Father, the Word, and the Holy Spirit, ver. 7.--And the three on earth who bear witnefs to the fame facts, are the Spirit, and the water, and the blood. All thefe witneffes, the apoftle tells us, agree in one and the fame teftimony, ver. 8.—And becaufe they atteft thefe facts by the appointment of God, he calls the joint teftimony of the three in heaven and of the three on earth, the witnefs of God; and obferves, that if we receive the teftimony of men, and without hefitation rely on it, even in the moft important matters, the witnefs of God is of much greater force to eftablifh what he attefteth concerning his Son, ver. 9.—efpecially as he who believeth on the Son of God, hath the thing witneffed by God begun in himfelf, whereas he who doth not believe God's witnefs concerning his Son, endeavours to make God a liar, ver. 10.—To this account of the witneffes in heaven and on earth, and of the credibility of their teftimony, the apoftle, at length fubjoins a declaration of the important facts to which they bear witnefs; namely, that God will beftow eternal life on believers, and that this life is to be beftowed on them through his Son, ver. 11.—Then repeats what he had hinted, ver. 10. That he who acknowledgeth Jefus to be the Son of God, hath the eternal life which God hath promifed to beftow through his Son, affured to him by the graces and virtues which his faith produces in him; whereas he who doth not acknowledge Jefus as the Son of God, hath no affurance of eternal life, ver. 12.—Laftly, the apoftle told them who believed on the name of the Son of God, that he had written thefe things to them, concerning the coming of Jefus into the world attefted to be the Son of God by the water and the blood, and concerning the three in heaven and the three on

earth, who are continually bearing witneſs to Jeſus, and concerning the facts which they atteſt, namely, that God hath promiſed to give believers eternal life through his Son, that they might be aſſured of obtaining eternal life through him, and that they might continue to believe on his name, ver. 13.

John had told them, chap. iv. 17. that if they imitated God in his benevolence, it would give them boldneſs in the day of judgment. Here he aſſured them, that even in the preſent life they who believe on Jeſus have this boldneſs with the Father, that if they pray to him for any thing according to his will, he hearkeneth to them, ver. 14.—and granteth them what they aſk, becauſe they are the diſciples of his Son, ver. 15.—This aſſurance the apoſtle gave to the ſpiritual men in particular, and perhaps it was applicable to them only, telling them, That if any of them found a brother labouring under a bodily diſeaſe, inflicted on him for ſome ſin he had committed, and if from the ſigns of repentance which the ſick ſhewed, the ſpiritual man had reaſon to think his ſin was not to be puniſhed with bodily death, he might on account of his faith in God's promiſe, aſk his recovery, if moved to do ſo by an impulſe of the Spirit. And God, in anſwer to his prayer, would grant a miraculous recovery to ſuch a ſick perſon, the temporal puniſhment of whoſe ſin was not a diſeaſe to end in death. At the ſame time, by obſerving that there was a ſin unto death, for the removing of the puniſhment of which, he did not direct any ſpiritual man to pray, he inſinuated that they were to pray for a miraculous recovery to the ſick ſinner, only in the caſe of his having repented of the ſin for which he was puniſhed, ver. 16.—And to ſhew this more clearly, he added, though every unrighteous action, eſpecially thoſe by which our neighbour is injured, is ſin, there is a great difference in ſins, according as they are repented of, or obſtinately continued in. For there is a ſin not unto death, from the puniſhment of which the ſinner may be delivered, be-

cauſe

OLD TRANSLATION.

CHAP. V. 1 Whoſoever believeth that Jeſus is the Chriſt is born of God: and every one that loveth him that begat, loveth him alſo that is begotten of him.

GREEK TEXT.

1 Πας ὁ πιϛευων ὁτι Ιησȣς εϛιν ὁ Χριϛος, εκ τȣ Θεȣ γεγεννηται· και πας ὁ αγαπων τον γεννησαντα, αγαπᾳ και τον γεγεννημενον εξ αυτου.

caufe he hath repented, ver. 17.—However, to prevent them from falling into miftakes in judging what fins were unto death, and what not, he told them, that no one who hath been begotten of God finneth habitually, becaufe fuch a perfon keepeth himfelf from the dominion of the devil. By making this obfervation, the apoftle, I think, infinuated to the fpiritual men, that the perfons for whofe recovery by miracle they were to pray, were to be, not habitual finners, but the begotten of God, whofe fins were of infirmity, of ignorance, or of furprife; and of which they knew that the finner had repented, ver. 18.—He added, That by keeping themfelves from the dominion of the devil, they would know that they were begotten of God; as by the wickednefs which then prevailed among infidels and idolaters, they knew that the whole of them were lying under the dominion of the devil, ver. 19.—But they knew alfo that the Son of God had come, and had given them underftanding to acknowledge the true God; fo that they were under the dominion of the true God, by being under his Son Jefus Chrift, ver. 20.—He, therefore, intreated them to keep themfelves from idols, becaufe by worfhipping idols, they withdrew themfelves from their fubjection to the true God, and put themfelves under the power of the devil, ver. 21.

Concerning the fpiritual men's praying for the recovery of fick finners, and the finners being reftored to health miraculoufly in confequence of fuch prayers, of which the apoftle fpeaks in this chapter, it is proper to obferve, that the infliction of difeafes in punifhment of grofs irregularities, and the removing of them by miracle at the interceffion of the fpiritual men, like all the other miraculous powers, was intended to render the Chriftian focieties venerable in the eyes of the heathens, by fhewing that God was actually among the Chriftians, 1 Cor. xiv. 25. and to infpire the heathens with the defire of becoming members of a community which was honoured with fuch extraordinary privileges.

New Translation.

CHAP. V. 1 *Every one who* believeth that Jefus is the Chrift[1] *hath been begotten*[2] of God: and every one *who* loveth *the begetter, loveth alfo the begotten* of him.[3]

Commentary.

CHAP. V. 1 *Every one who believeth that Jefus is the Chrift,* and abideth in his fellowfhip and doctrine, *hath been begotten of God;* he is more truly a Son of God, than if he were defcended from Abraham. *And every one who loveth* God *the begetter, loveth alfo the begotten of him:* Loveth all who bear his image.

2 By this we know that we love the children of God, when we love God and keep his commandments.

2 Εν τουτῳ γινωσκομεν ὁτι αγαπωμεν τα τεκνα του Θεου, ὁταν τον Θεον αγαπωμεν, και τας εντολας αυτου τηρωμεν·

3 For this is the love of God, that we keep his commandments; and his commandments are not grievous.

3 Αὑτη γαρ εστιν ἡ αγαπη του Θεου, ἱνα τας εντολας αυτου τηρωμεν· και αἱ εντολαι αυτου βαρειαι ουκ εισιν.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

4 Ὁτι παν το γεγεννημενον εκ του Θεου νικᾳ τον κοσμον. Και αὑτη εστιν ἡ νικη ἡ νικησασα τον κοσμον, ἡ πιστις ἡμων.

Ver. 1.—1. *Every one who believeth that Jesus is the Christ.* This is not to be understood of a mere speculative belief, but of such a firm persuasion as influenceth the person who is possessed of it, to obey Jesus implicitly, from a sense of his authority as the Christ, or Son of God sent into the world to save mankind.

2. *Hath been begotten of God.* See chap. ii. 29. note 1. where this translation of γεγεννηται, is supported.—The unbelieving Jews thought themselves the children of God, because they were descended from Abraham by Isaac, and possessed the knowledge of the true God: and some even of the believing Jews built their title to that high honour on the same foundation. But the apostle assured both, that God having attested Jesus to be the Christ, the only thing under the gospel dispensation which made men his children, was their believing on Jesus as the Christ or Son of God; and their loving the children of God.

3. *Every one who loveth the begetter, loveth also the begotten of him.* The apostle knowing that all the children of God love him as their Father, declareth it to be a characteristical mark of the children of God, that they love all their brethren because they bear the image of their Father.

Ver. 2. *By this we know that we love the children of God, when we love God and keep his commandments* Grotius, to render the apostle's reasoning clear, thinks the original should be construed and translated in the following manner Εν τουτῳ γινωσκομεν ὁτι τον Θεον αγαπωμεν ὁταν αγαπωμεν τα τεκνα του Θεου και τας εντολας αυτου τηρωμεν; *By this we know that we love God, when we love the children of God and keep his commandments.* But, not to mention that this construction is forced, it represents the apostle as giving a mark by which we may know when we love God; whereas his intention is to shew, how we may know when we love the children of God in a right manner. Now this was necessary

2 By this we know that we love the children of God, when we love God, and keep his commandments.[1]

2 *By this we know that we love the children of God* in a proper manner, *when we love God, and* from love to him *obey his commandments;* eſpecially his commandment to love one another.

3 For this is the love of God, that we keep his commandments: and his commandments are not *burdenſome*,[1]

3 *For this is the* natural expreſſion of our *love to God, that we keep his commandments; which is not a burdenſome thing* to the begotten of God; becauſe his commandments are agreeable to their inclinations, and

4 (ὅτι, 254.) *becauſe all*[1] *that is begotten* of God, overcometh the world. And this is the victory *which* overcometh the world, EVEN our faith.[2]

4 *Becauſe all that is begotten of God, overcometh* the temptations which *the world* layeth in their way, to induce them to break God's commandments. *And this victory over the world, we* the begotten of God *obtain through* the influence of *our faith.*

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neceſſary to be ſhewed, ſince men may love the children of God becauſe they are their relations, or becauſe they are engaged in the ſame purſuits with themſelves, or becauſe they are mutually united by ſome common bond of friendſhip. But love proceeding from theſe conſiderations, is not the love of the children of God which he requireth. By what mark then can we know that our love to the children of God is of the right ſort? Why, ſaith the apoſtle, *by this we may know that we love the children of God* in a right manner, *when we love God,* and from that excellent principle *keep his commandments,* eſpecially his commandment to love his children becauſe they bear his image. True Chriſtian love, therefore, is that which proceeds from love to God, from a regard to his will; and which leadeth us to obey all his commandments.

Ver. 3. *And his commandments are not burthenſome* or difficult to his children. This muſt be underſtood of the commandments of God in ordinary caſes. For his commandment to ſuffer the loſs of liberty, the ſpoiling of goods, torture, and death, in times of perſecution, muſt be excepted.—To a good man in ordinary circumſtances, the keeping of God's commandments is eaſy, being the delight of his ſoul.

Ver. 4.—1. *All that is begotten of God, overcometh the world.* John uſeth παν, the neuter gender, to comprehend all ſorts of perſons; males and females, old and young, Jews and Gentiles, freemen and ſlaves.

2. *And this is the victory which overcometh the world, even our faith.* Our faith, is the cauſe of our victory over the world. The power of faith in enabling men to overcome the temptations laid in their way, by the things of the world, and by the wicked men of the world, is finely illuſtrated by examples, Heb. xi. which ſhew, that before the

 coming

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood and it is the Spirit that beareth witness, because the Spirit is truth.

5 Τις εϛιν ὁ νικων τον κοσμον, ει μη ὁ πιϛευων ὁτι Ιησȣς εϛιν ὁ ὑιος τȣ Θεȣ;

6 Οὑτος εϛιν ὁ ελθων δι᾽ ὑδατος και αἱματος, Ιησȣς ὁ Χριϛος· ȣκ εν τῳ ὑδατι μονον, αλλ᾽ εν τῳ ὑδατι και τῳ αἱματι. Και το πνευμα εϛι το μαρτυρȣν, ὁτι το πνευμα εϛιν ἡ αληθεια.

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coming of Christ, the children of God by believing the things which he discovered to them, whether by the light of natural reason, or by particular revelations, resisted the geatest temptations, sustained the bitterest sufferings, and performed the most difficult acts of obedience, and thereby obtained a great and lasting fame.—But now that Christ hath come, and made the gospel revelation in person and by his apostles, the faith of the children of God by which they overcome the world, hath for its object, all the doctrines and promises contained in that revelation: and particularly the great doctrine which is the foundation of all the rest, namely that Jesus is the Son of God and Saviour of the world, as the apostle observes in the following ver. 5.

Ver. 5. *Who is it that overcometh the world, but he who believeth that Jesus is the Son of God?* That the Jews universally believed their *Messiah*, or Christ, was to be the Son of God, appears from the following passages of scripture, Matth. xvi. 16. *Simon Peter answered and said, Thou art the Christ the Son of the living God.*—Luke iv. 41. *Devils also came out of many, crying out and saying, Thou art Christ the Son of God.*—John xx. 31. *These are written, that we might believe that Jesus is the Christ the Son of God* Acts ix. 20 *He preached Christ in the synagogues that he is Son of God.*—Farther that the Jews universally believed *the Son of God to be God*, appears from John v. 7. *Jesus answered them My Father worketh hitherto, and I work.* 18. *Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.*—John x. 33. *The Jews answered him saying, for a good work we stone thee not, but for blasphemy, and because that thou being a man, makest thyself God.*—Matth. xxvi 63. *The high priest said to him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.* 64. *Jesus saith to him thou hast said.*—65. *Then the high priest rent his clothes saying he hath spoken blasphemy.—Behold now ye have heard his blasphemy* 66. *What think ye? They answered and said, he is guilty of death.* The high priest, and council composed of men of the highest rank and learning among the Jews, equally with the common people believed that the Christ

was

5 Who is *it* that overcometh the world, but he *who* believeth that Jesus is the Son of God? [1]

5 That ye may know *who it is that overcometh the* temptations of the *world*, and what the faith is by which that victory is obtained, *he* is one *who believeth that Jesus is the Son of God.*

6 This is he *who* came (διὰ, 113.) by water and blood, EVEN Jesus *the* Christ: [1] not (ἐν) by *the* water only, but by *the* water and *the* blood. And it is the Spirit *who witnessed*: [2] (ὅτι, 254.) because the Spirit is truth. [3] (See the Illustration of this verse.)

6 We have good reason to believe that Jesus is the Son of God: *For this is he who was proved to be* the Son of God *by his baptism and death*: *even Jesus the Christ; not by his baptism only*, when he was declared God's Son by a voice from heaven, but also *by his death*, when the same thing was demonstrated by his resurrection from the dead: *And it is the Spirit who* was employed to bear *witness* by these miracles; *because the Spirit is a true witness*: He can neither deceive, nor be deceived.

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was the Son of God, and that the Son of God is himself God, other- they could not have reckoned Jesus a blasphemer, for calling himself Christ the Son of God.—From these indisputable facts it is evident, that the modern Socinians contradict the gospel history in two of its essential articles, when they affirm that the first Jewish Christians, before their conversion, had no idea that their Messiah was to come down from heaven, having never been aught to expect any other than a man like themselves. Next, since John hath so frequently declared, and in what followeth the verse under consideration, hath proved that Jesus is *the Christ*, and *the Son of God*, the same Socinians must be mistaken when they affirm that in this epistle John is silent concerning the divinity of Christ, and hath not in any part of it censured those who deny it See chap. iv. 3. note 1.

Ver. 6 *This is he who came by water and blood, even Jesus the Christ.* The coming of Jesus the Christ, here spoken of, is his coming into public life attested, or proved to be the Christ and Son of God. —Jesus came thus attested, first by means of his baptism in water, secondly by means of his blood or death followed by his resurrection.—The proof by water is mentioned before the proof by blood, because his baptism was prior to his death.—Concerning Christ's baptism, let it be remarked that it was not the baptism of *repentance* For Jesus had no sin to be repented of, 1 Pet. ii. 22. But it was *the baptism of righteousness*, Matt iii 14, 15 that is, a baptism by which his righteousness, in calling himself Christ the Son of God, was manifested to the surrounding multitude.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt: and theſe three are one.

7 Ὁτι τρεις εισιν οἱ μαρτυρουντες εν τῳ ουρανῳ, ὁ Πατηρ, ὁ Λογος, και το ἁγιον Πνευμα· και ουτοι οἱ τρεις ἑν εισι.

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tude. So the Baptiſt himſelf declared John i. 31. *That he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.* He was ſent to baptize the people with water, that being gathered together they might hear and ſee Jeſus proved to be the Son of God. Accordingly when Jeſus was baptized, coming up out of the water, Matth. iii. 17. *Lo a voice from heaven, ſaying, This is my beloved Son, in whom I am well pleaſed.* This miraculous atteſtation, Jeſus himſelf called a greater witneſs of his being the Son of God, than the witneſs which John bare to him. And this witneſs being borne to him in the hearing of the multitude after his baptiſm, our apoſtle had good reaſon to ſay, *This is he who came* atteſted as the Son of God *by means of water.* And it was with great propriety, that Jeſus began his miniſtry immediately after receiving this miraculous atteſtation. See note 2.—But Jeſus came atteſted by *blood* alſo; that is, he was atteſted to be Chriſt the Son of God by means of his death. For 1. In his ſufferings and death all the ancient prophecies concerning the ſufferings of the Chriſt were fulfilled.—2. During his trial, Jeſus expreſsly called himſelf *Chriſt the Son of the bleſſed* God, before the Jewiſh council and before Pontius Pilate. This is called, 1 Tim. vi. 13. his *witneſſing a good confeſſion;* and for that confeſſion he was put to death as a blaſphemer.—3. During his ſufferings and death God bare witneſs to him as his Son, by the three hours darkneſs, the earthquake, the rending of the rocks, and the ſplitting of the veil of the temple.—4. Jeſus being put to death for calling himſelf Chriſt the Son of God, his reſurrection from the dead was an infallible proof of his being the Son of God. For if he had falſely claimed that high title, God never would have raiſed him from the dead.—On all theſe accounts therefore, our apoſtle had good reaſon to affirm, that Jeſus came atteſted as the Son of God, by blood as well as by water.

2. *And it is the Spirit who witneſſed,* namely by the water and the blood. The Spirit bare witneſs to Jeſus by means of the water: for after Jeſus came out of the water in which he was baptized, the heavens were opened, and the Holy Ghoſt was ſeen deſcending in a bodily ſhape and lighting upon him, whilſt he prayed. By this miracle the Spirit pointed him out to all preſent as the perſon of whom the voice from heaven ſpake. Accordingly John Baptiſt told the Jews, that Jeſus was pointed out to him as the Chriſt by that witneſs of the Spirit, John i. 32. *And John bare record, ſaying, I ſaw the Spirit deſcending*

7 ('Oτι, 261.) *F rther,*[1] there are three *who* bear *witness*[2] in heaven; the Father,[3] the Word,[4] and the holy *Spirit*,[5] and these three are one.[6]

7 *Farther, there are three who bear witness in heaven; the Father, the Word,* or the Son himself, *and the Holy Spirit; and these three are one;* these three are one, in respect of the unity of their testimony.

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from heaven like a dove, and it abode upon him. 33. *And I knew him not; but he that sent me to baptize with water, the same said to me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which b ptizeth with the Holy Ghost.*—It is the Spirit likewise, who witnessed that Jes s is the Son of God by means of the blood. For it was the Spirit who raised Jesus from the dead, and thereby gave him that great attestation of his being the Son of God. So St. Peter affirmeth, 1 Pet iii 18. Hence he is said by St. Paul, 1 Tim. iii. 16. to have been *justified by the Spirit.*

3. *Because the Spirit is truth*; that is, *the Spirit is true:* for in the Hebrew tongue, substantive nouns were often used for their corresponding adjectives. See Ess. iv 17.—The apostle s meaning is, that the Spirit was employed to bear witness to Jesus as God's Son, by means or on occasion of the water and the blood, because he is a witness who can neither deceive nor be deceived.

Ver. 7 1. *For there are three,* &c In modern times, the authenticity of this verse hath been the subject of much controversy. The arguments on both sides of the question, taken from ancient Greek MSS. and versions, and from quotations made by the Fathers, and from printed editions, have been stated with the greatest fidelity and accuracy by Mill in his long note at the end of John's first epistle, where he observes, that this verse is wanting in all the ancient Greek MSS. of the New Testament which have come down to us, except a few which shall be mentioned immediately. It is wanting likewise in the first Syriac and other ancient versions, particularly the Coptic, Arabic, and Ethiopic, and in many of the present Latin MSS.—With respect to quotations from the Fathers, Mill acknowledges, that few of the Greek writers who lived before the council of Nice have cited this verse. The same he observes concerning those who, after that council, wrote in defence of the Trinity against the Arians and other heretics, which he thinks shews that this verse was not in their copies.

The only proofs, therefore, of the authenticity of the verse under consideration, are, 1. some of the most ancient and most correct *Vatican* Greek copies (for others of them want this verse) from which the Spanish divines formed the Complutensian edition of the Greek Testament, and with which they were furnished by Pope Leo X. but especially the one which Mill thus describes, Proleg. No. 1090. *Insignis ille præ cæteris Codex eximiæ vetustatis, spectatæque fidei, quem tanquam Archetypum Complutensibus nostris tradidit Leo decimus, quemque proinde secutos eos ait Erasmus.*—2. A Greek copy, called by Erasmus

8 And there are three that bear witnefs in earth, the fpirit, and the water, and the blood: and thefe three agree in one.

8 Και τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ, το πνευμα, και το ὑδωρ, και το αἱμα· και οἱ τρεις εις το ἑν εισιν.

Codex Britannicus, on the authority of which he inferted this verfe in his edition Anno 1522. but which he had omitted in his two former editions. This is fuppofed to be a MS. at prefent in the Trinity College library, Dublin, in which this verfe is found with the omiffion of the word ἁγιου before πνευματος. It likewife wants the laft claufe of ver. 8. namely και οἱ τρεις εις το ἑν εισιν.—Concerning this MS Porfon in his letters to Travis, page 107, fays, *It is certainly not earlier than the 15th century.*—3. All Stephen's MSS. being feven in number, which contain the Catholic epiftles, have this verfe; only they want the words εν ουρανω. But Wetftein fays, he himfelf examined five of the feven of Stephen's MSS. which all omit from the words, εν τω ουρανω, to the words εν τῃ γῃ —4. The Vulgate verfion, in moft of the MS. copies and printed editions of which it is found, with fome variations.—5. The teftimony of Tertullian, who, according to Hammond, Bull, Mill and others, alludes to this verfe, Adverf. Praxeam, c. 25. and who lived in an age in which, he faith Præfcript. c. 30. the *authenticæ literæ* of the apoftles were read in the churches. By *authenticæ literæ* Mill underftands, either the autographs of the apoftles, which the churches to whom they were written had carefully preferved; or, correct tranfcripts taken from thefe autographs.—Alfo the teftimony of Cyprian, who flourifhed about the middle of the third century, and who in his epiftle to Jubajanus exprefsly cites the latter claufe of this verfe.—The objections which have been raifed againft the teftimonies of Tertullian and Cyprian, Mill hath mentioned and anfwered in his long note at the end of 1 John v. which fee in page 582. of Kufter's edition.—6. The teftimony of many Greek and Latin fathers in fubfequent ages, who have cited the laft claufe of this verfe; and fome of whom have appealed to the Arians themfelves as acknowledging its authenticity.—Laftly, the Complutenfian edition, Anno 1515, had this 7th verfe exactly as it is in the prefent printed copies, with this difference only, that inftead of και ουτοι οἱ τρεις ἑν εισι, it hath fubftituted the laft claufe of ver. 8. και οἱ τρεις εις το ἑν εισι, and hath omitted it in that verfe.—Thefe arguments appeared to Mill of fuch weight, that after balancing them againft the oppofite arguments, he gave it as his decided opinion, that in whatever manner this verfe difappeared, it was undoubtedly in St. John's autograph, and in fome of the copies which were tranfcribed from it.

Many modern critics, however, of great note are of a different opinion. Wherefore, inftead of paffing any judgment on a matter which hath been fo much contefted, I fhall only obferve, 1. That this verfe properly interpreted, inftead of difturbing the fenfe of the verfes

8 (Καὶ) And there are three *who* bear witneſs on earth, the Spirit,[1] and the water,[2] and the blood:[3] (καὶ, οἱ τρεις εις το ἑν εισιν) and theſe three agree in one.[4]

8 *And, there are three who bear witneſs on earth* to the truth I am going to mention, ver. 11. *The Spirit, and the water, and the blood. And theſe three* witneſſes on earth *agree in one* and the ſame teſtimony. See ver. 7. note 6.

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verſes with which it is joined, rather renders it more connected and complete; as ſhall be ſhewn in the courſe of the notes.—2. That in verſe 9. *the witneſs of God* is ſuppoſed to have been before appealed to; *If we receive the witneſs of men, the witneſs of God is greater.* And yet if verſe 7. is excluded, the witneſs of God is no where mentioned by the apoſtle.—3. That in the opinion of Beza, Calvin, and other orthodox commentators, the laſt clauſe of verſe 7. hath no relation to the unity of the divine eſſence, ſee note 6. If ſo, the Trinitarians, on the one hand, need not contend for the authenticity of this verſe, in the view of ſupporting their doctrine; nor the Arians, on the other, ſtrive to have it excluded from the text as oppoſing their tenets.—4. That the doctrine which the Trinitarians affirm to be aſſerted in this verſe, is contained in other places of ſcripture. So Wall ſaith. Benſon likewiſe, in his diſſertation written to prove this verſe not genuine, ſaith *If it were genuine there could nothing be proved thereby, but what may be proved from other texts of ſcripture.*—But of theſe things every reader will judge for himſelf.

2. *Who bear witneſs.* Hammond tranſlates ὅτι in the beginning of this verſe *Quemadmodum*, and καὶ in the beginning of ver. 8. *Ita: As there are three who bear witneſs in heaven,—So there are three who bear witneſs on earth.* But this ſignification of ὅτι is uncommon.—Here ὅτι is a ſimple conjunction, as every one will acknowledge who perceives that the ſentiment which it introduces is no reaſon for what is aſſerted in ver. 6. I have therefore tranſlated it by the word *father*, to intimate that a new ſubject is brought in, which is carried on to ver. 11.—Μαρτυρουντες in this verſe, and μαρτυρουν in verſe 6. being the participle both of the preſent, and of the imperfect of the indicative, the former, as the participle of the preſent tenſe, denotes the continued witneſſing of the three in heaven and of the three on earth: but the latter, as the participle of the imperfect tenſe, ſignifies that the witneſſing of the Spirit, firſt by the water, and next by the blood, (ver. 6.) are actions paſſed and finiſhed.—Becauſe the apoſtle hath not told us, ver. 7. and 8. what the things are, to which the three in heaven and the three on earth bear witneſs, ſome ſuppoſe it to be the fact mentioned, ver. 5. namely, *That Jeſus is the Son of God.* But the intelligent reader who attends to the connexion of the apoſtle's diſcourſe, will be ſenſible that the declaration of the things witneſſed, is ſuſpended to ver 11. and that they are there ſaid to be, *That God hath given to us eternal life, and* that *this life is through his Son;* which are facts entirely different from the one which the Spirit is ſaid, ver.

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9 If we receive the witnefs of men, the witnefs of God

9 Ει την μαρ]υριαν των ανθρωπων λαμβανομεν, ἡ μαρ-

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5. to have witneffed by *the water and the blood*; that is, by the miracles which accompanied our Lord's baptifm and death

3. *The Father.* The Father is here reprefented as continually witneffing in heaven, that he hath given us eternal life through his Son, becaufe on his Son's return from the earth, by placing him at his own right hand, he invefted him with the government of the univerfe for the purpofe of deftroying the enemies of mankind; and that by his fentence as Judge he might acquit believers, and beftow on them eternal life. Farther, by accepting the facrifice of his crucified body which he came into heaven to offer, and declaring on that occafion the oath by which he had conftituted him a prieft for ever after the order of Melchizedec, and appointing him to minifter as a prieft in heaven, the true tabernacle or habitation of the Deity; God declared the efficacy and acceptablenefs of the propitiation which his Son had made for the fins of the world. Wherefore, Chrift's continued poffeffion of the government of the univerfe by the appointment of the Father, and his remaining a prieft in heaven by the fame appointment, is fitly called the Father's continual witneffing in heaven, that he hath given us eternal life through his Son.

4. *The word.* 'Ο λογ☉ This appellation John hath given to the Son of God, both in his gofpel and in this epiftle.—If the foregoing explication of the witnefs which the Father continually bears in heaven to the fact, that he hath given us eternal life through his Son, is admitted, it will eafily be allowed that the Son's exercifing the government of the univerfe, for the purpofe of protecting believers from their fpiritual enemies, and perfecting them in holinefs; and his officiating continually for the purpofe of opening heaven to their prayers now, and to their perfons after the general judgment, may with equal propriety be called the continual witneffing of the Word in heaven, to the truth that the Father hath given us eternal life through his Son.

5. *And the holy Spirit.* As the Son of God was conceived, or made flefh, by the power of the holy Spirit, and was raifed from the dead in the human nature by the fame power, his exercifing in heaven the offices of King and Prieft, in the human nature which was communicated to him by the holy Spirit, is fitly termed the holy Spirit's continual witneffing in heaven, that God hath given us eternal life through his Son.

6. *And thefe three are one.* 'Ουτοι οἱ τρεις ἑν εισι. To underftand the meaning of this paffage, the fubftantive which agrees with the adjective ἑν muft be known. Thofe who think the doctrine of the Trinity is here declared, fuppofe that ἑν, agrees with fome word expreffive of the divine nature. But that word can neither be ουσια, nor φυσις, nor ὑποστασις, becaufe all thefe being feminine words, none of them can be joined with ἑν, which is in the neuter gender. The only word which can be joined with it, is either πραγμα, or προσωπον, or θειον If πραγμα is fixed on, the meaning will be, *Thefe three are one thing* or *being.*

9 If we receive the witnefs of men, the witnefs of

9 *If we receive the teftimony of men* as fufficient to prove even the moft

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being. But, fince it does not follow that the Father, the Son, and the Holy Spirit are God, becaufe they are one thing or being, any more than it follows that any particular man is God, becaufe his foul and body and fpirit, is one being, it will not ferve the purpofe of the Trinitarians to fix on the word πραγμα. Far lefs will it ferve their purpofe to adopt the word προσωπον; *thefe three are one perfon:* becaufe this would deftroy the diftinction of perfons in the Godhead. The only word therefore that remains is θειον, which being itfelf an adjective, the fubftantive πραγμα muft be joined to it, thus: *Thefe three are one divine thing*, or *Godhead*, or *God;* for fo το θειον, fignifies, and is tranflated, Acts xvii. 29. But, if this had been John's meaning, he would not have written *thefe three are* ἑν, but, εἱς; leading us directly to fupply the word θεος, agreeably to the common phrafeology, of which St. Paul hath given us a remarkable example, 1 Cor. viii. 6. *To us there is,* εἱς Θεος, *one God the Father.*—Befides, it was not to John's purpofe to fpeak here of the unity of the heavenly witneffes in refpect either of their nature or of their *number.* I am therefore of opinion that when he wrote, ὁυτοι οἱ τρεις ἑν εισι, he meant only that they are *one* in refpect of the agreement of their teftimony, conformably to the ufe of the phrafe, 1 Cor. iii. 8. where ἑν εισι, fignifies not unity of number, but of defign; Ὁ φυτευων δε και ὁ ποτιζων ἑν εισιν; Now *the planter and the waterer are one:* They have one end in view; namely, that the thing which they plant and water may grow to maturity. The phrafe thus underftood, muft both in 1 John v. 7. and in 1 Cor. iii. 8. be completed as follows: εις το ἑν εισι, *they agree in one thing.* Accordingly, both Beza and Calvin, by the *onenefs* of the heavenly witneffes underftand, not *unity of number*, but *unity of teftimony.* Beza's note on the paffage is: "Ita prorfus confentiunt ac fi unus teftis effent, uti revera "unum funt, fi ουσιαν, fpectes. Sed de illa, ut mihi videtur, non "agitur hoc in loco, quod et gloffa interlinearis, quem vocant, agnof-"cit. Sed et Complutenfis editio legit, εις το ἑν εισι; id eft, in unum "confentiunt, uti legitur in fequenti membro."—In like manner Calvin. "Quod dicit, tres effe unum, ad effentiam non refertur, "fed ad confentum potius."

Ver. 8.—1. *The Spirit.* Although in this verfe, the three mentioned, ver. 6. as bearing witnefs, are faid to bear witnefs a fecond time to Jefus, namely, *the Spirit*, *the water*, and *the blood*, it is no tautology; becaufe the water, the blood, and the Spirit in ver. 8. are different from the water, the blood, and the Spirit in ver. 6. as will appear immediately; not to repeat what was faid before, that the thing witneffed by them is different. And this perhaps is the reafon, that thefe witneffes are mentioned in a different order in the two verfes.

As the Spirit infpired the apoftles and evangelifts with the knowledge of he gofpel, and moved them to record in their writings God's promifes of eternal life through his Son; and as thefe writings are continually

is greater; for this is the witnefs of God which he hath teftified of his Son.

10 He that believeth on the Son of God hath the witnefs in himfelf: he that believeth not God hath made him a liar; becaufe he believeth not the record that God gave of his Son.

τυρια τȣ Θεȣ μειζων ες‑ιν. Ὁτι αὑτη ες‑ιν ἡ μαρτυρια τȣ Θεȣ ἡν μεμαρτυρηκε περι τȣ ὑιȣ αυτȣ.

10 (Ὁ πιςευων εις τον ὑιον τȣ Θεȣ, εχει την μαρτυριαν εν ἑαυτω. Ὁ μη πιςευων τῳ Θεω, ψευςην πεποιηκεν αυτον, ὁτι ȣ πεπιςευκεν εις την μαρτυριαν ἡν μεμαρτυρηκεν ὁ Θεος περι τȣ ὑιȣ αυτȣ.)

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continually preferved and read in the churches, the Spirit by whofe infpiration they were written, may with great propriety be faid, by them to bear continual witnefs on earth to the great truth, that God hath given us eternal life through his Son.—Nor is this all: The Spirit may be faid to bear witnefs continually to the fame truth, by his ordinary influences producing in the minds of believers thofe difpofitions, by which they become the children of God and heirs of eternal life, Rom. viii. 16. Hence they are faid by our apoftle, ver. 10. *to have the witnefs in themfelves.*

2. *The water:* that is, the rite of baptifm regularly adminiftred in the Chriftian church to the end of the world, witneffeth continually on earth that God hath given us eternal life through his Son. For, baptifm being inftituted in commemoration of Chrift's refurrection, and to be an emblematical reprefentation of our own refurrection, the continued adminiftration of it in the name of the Father, Son, and holy Ghoft, is a folemn affurance of our obtaining eternal life through the Son. So St Paul informs us, Rom. vi 4 *We have been buried together with him by baptifm into his death, that like as Chrift was raifed up from the dead by the glory of the Father, even fo we alfo fhall walk in a new life.*

3. *And the blood.* As *the water*, fignifies the rite of baptifm continually adminiftred in the church, in commemoration of Chrift's refurrection, and for a pledge of our own refurrection to eternal life, fo *the blood*, fignifies that commemoration of the fhedding of the blood of Chrift for the remiffion of fin, which is daily made in the Lord's fupper. Wherefore as the remiffion of fin will be followed with the gift of eternal life, *the blood*, that is the Lord's fupper, often celebrated through the Chriftian world, is a continual witnefs on earth, that God hath given us eternal life through his Son.

4. *And thefe three agree in one:* They agree in teftifying one and the fame truth, as is plain from the account juft now given of their teftimony. They agree likewife with the three in heaven, who teftify the fame important truth.

Ver.

God is greater. ('Οτι, 261.) *Now*, this is the witnefs of God which he hath *witneffed concerning* his Son.

important facts, *the teftimony of God* by the witneffes in heaven and on earth, certainly *is better and more worthy of credit*, than the teftimony of men. *Now this is the witnefs of God, which he hath borne* by the witneffes in heaven and on earth, concerning his Son.

(10 He *who* believeth on the Son of God, hath the witnefs [1] in himfelf. He *who* believeth not God, [2] hath made (Eff. iv. 1.) him a liar, becaufe he *hath not believed the witnefs which God hath witneffed concerning* his Son.)

10 (But before I declare what the thing witneffed is, I muft take notice, that *he who believeth on the Son of God hath the thing witneffed* by God, begun *in himfelf*. But *he who believeth not God's witnefs* concerning his Son, *hath endeavoured to make him a liar, by refufing to believe the witnefs which God hath witneffed concerning his Son.*)

Ver. 9.—1. *If we receive the witnefs of men, the witnefs of God is greater.* The apoftle here alludes to Chrift's words recorded, John viii. 17. *It is alfo written in your law, that the teftimony of two men is true.* 18. *I am one that bear witnefs of myfelf, and the Father that fent me beareth witnefs of me.*

2. *The witnefs of God is greater.* In the 7th verfe, the Father in particular is faid to bear witnefs in heaven. But in this verfe his witnefs is confidered in conjunction with the witnefs, not only of the other witneffes in heaven, but of the three on earth: and the whole is termed *the witnefs of God*, becaufe in witneffing, they all act in fubordination to him, and agree with him in witneffing the great truth mentioned ver. 11. namely, *that he hath promifed to give us eternal life through his Son.* This witnefs of God, John affirms, *is greater*, that is, more certain and more worthy of credit, than the witnefs of men, be they ever fo numerous or ever fo refpectable for their underftanding and their integrity; fo that we may rely on it with the greateft affurance.

Ver. 10.—1. *He who believeth on the Son of God, hath the witnefs in himfelf.* Here, as in the next verfe, *the witnefs*, by an ufual metonymy, is put for the thing witneffed. And the thing witneffed being, *that God hath given us eternal life through his Son*, he who believeth on the Son of God, may juftly be faid to have eternal life, the thing witneffed, in himfelf, becaufe by his faith on the Son being begotten of God, he hath, in the difpofitions of God's children communicated to him, eternal life begun in him, which is both a pledge and a proof that God in due time will completely beftow on him eternal life through his Son.

11 And this is the record, that God hath given to us eternal life; and this life is in his Son.

11 Και αὑτη εϛιν ἡ μαρτυρια, ὁτι ζωην αιωνιον εδωκεν ἡμιν ὁ Θεος· και αὑτη ἡ ζωη εν τῳ ὑιῳ αυτȣ εϛιν.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

12 Ὁ εχων τον ὑιον, εχει την ζωην· Ὁ μη εχων τον ὑιον τȣ Θεȣ την ζωην ȣκ εχει.

13 These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

13 Ταυτα εγραψα ὑμιν τοις πιϛευȣσιν εις το ονομα του ὑιου του Θεου, ἱνα ειδητε ὁτι ζωην εχετε αιωνιον, και ἱνα πιϛευητε εις το ονομα του ὑιου του Θεου.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

14 Και αὑτη εϛιν ἡ παρρησια ἡν εχομεν προς αυτον, ὁτι εαν τι αιτωμεθα κατα το θελημα αυτου, ακουει ἡμων.

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2. *He who believeth not God*, that is, believeth not the witness which God bare concerning Jesus, when at his baptism he declared him his Son by a voice from heaven, and when after his death he demonstrated Jesus to be his Son, by raising him from the dead. The refusing to believe these testimonies, John terms, a *making*, that is, an endeavouring to make *God a liar*, or false witness.—Some MSS. and ancient versions, particularly the Vulgate, instead of τῳ Θεῳ have here τῳ ὑιῳ, *He who believeth not the Son:* which Grotius and Bengelius think the true reading. But, like most of the various readings, this makes no alteration in the sense of the passage.

Ver. 11. *Now this is the witness*, (this is the thing witnessed. See ver. 10. note 1.) *that God hath given to us eternal life; and this life is through his Son.* Here I suppose the apostle had in his eye his master's words which he himself had recorded in his gospel, chap. xvii. 2. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*—Though the apostle, in what goes before, hath spoken particularly of the three in heaven and of the three on earth who bear witness continually, he deferred mentioning till now, what it is they are witnessing; that by introducing it last of all, and after so much preparation, it might make the stronger impression on the mind of his readers.—In this, as in other passages of scripture, the preterite

11 (Καὶ, 204.) *Now* this is the *witneſs*, that God hath given to us eternal life: and this life is (εν, 167.) *through* his Son.[1] (See chap. iv. 9.)

11 *Now this is the thing* which God hath *witneſſed*, by the three in heaven and the three on earth; namely, *that God will give to us who* believe *eternal life, and* that *this life is* to be beſtowed on us *through his Son.*

12 (Ὁ εχων) He *who acknowledgeth*[1] the Son, hath *this life. He who acknowledgeth not* the Son of God, hath not (την, 71.) *this* life.

12 *He who acknowledgeth the Son, hath this life* begun in him, and made ſure to him, by the virtues which his faith produceth in him: *He who acknowledgeth not the Son of God, hath no reaſon to expect this* eternal *life* which is through Chriſt.

13 Theſe things I *have* written *to* you *who* believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may *CONTINUE TO* believe[1] on the name of the Son of God.

13 *Theſe things* concerning the water and the blood, and concerning the witneſſes in heaven and on earth, and concerning the things which they have witneſſed, *I have written to you who believe on the name of the Son of God, that ye may* be certain ye ſhall *have eternal life* through his Son; *and that ye may* continue to *believe on the name of the Son of God.*

14 And this is the *boldneſs which* we have (προς) *with* him, that if we aſk any thing according to his will, (ακȣει, 45.) he *hearkeneth to* us.[1]

14 *And this is the boldneſs which we have with the Father* through our believing on his Son, *that if we aſk any miracle according to his will,* for his glory and the good of our ſick brethren, *he lendeth a favourable ear to us.*

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preterite tenſe *God hath given*, is uſed inſtead of the future *God will give to us eternal life*, to ſhew the certainty of our obtaining that great bleſſing through his Son. See Eff iv. 10.

Ver. 12. Ὁ εχων, *He who acknowledgeth the Son hath this life.* As the word εχει is uſed in the ſenſe of *acknowledging* by our apoſtle, chap. ii. 23. note, I am of opinion the ſcope of the paſſage directs us to take it in that ſenſe here. For notwithſtanding εχει in the laſt clauſe of this verſe is uſed in its ordinary ſignification, it is no uncommon thing in ſcripture, to find the ſame word uſed in different ſenſes in the ſame paſſage.

Ver. 13. *And that ye may* πιςευητε *continue to believe.* This is the true tranſlation of the clauſe: For in John's ſtyle πιςευειν often ſignifies, *continuing to believe.* John ii. 11. xi. 15. xx. 31.

15 And if we know that he hear us, whatſoever we aſk, we know that we have the petitions that we deſired of him.

15 Και εαν οιδαμεν ὁτι ακουει ἡμων ὁ αν αιτωμεθα, οιδαμεν ὁτι εχομεν τα αιτηματα ἁ ητηκαμεν παρ' αυτου.

16 If any man ſee his brother ſin a ſin *which is* not

16 Εαν τις ιδη τον αδελφον αυτου ἁμαρτανοντα ἁ-

Ver. 14. *Now this is* ἡ παῤῥησια *the boldneſs which we have with him, that if we aſk any thing according to his will, he hearkeneth to us.* It is commonly thought that this and the following verſe, is ſpoken of Chriſtians in general, to aſſure them, that if they aſk any thing neceſſary to their own ſalvation, God will grant it to them. In this ſenſe Eſtius underſtood the apoſtle. See his note on theſe verſes, where he deſcribes the qualifications of a prayer *according to the will of God.* Nevertheleſs, from verſes 16, 17. it is plain that the apoſtle is ſpeaking, not of our aſking *ſpiritual bleſſings* for ourſelves, but of our aſking *life for a brother who hath ſinned a ſin not unto death.* Others, therefore, think John, in theſe verſes, directs Chriſtians in general to pray for the eternal pardon of each others ſins. But as no perſon's ſins will be pardoned at the requeſt of another, a better interpretation will be ſuggeſted, by obſerving that in this direction, there is an alluſion to the promiſe which our Lord made to his apoſtles, and which John himſelf hath recorded in his goſpel, chap. xiv. 12. *Verily, verily, I ſay unto you, he that believeth on me, the works that I do ſhall he do alſo, and greater works ſhall he do, becauſe I go unto my Father.* 13. *And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son.* 14. *If ye ſhall aſk any thing in my name I will do it.*—Alſo chap. xvi. 23. *Verily, verily, I ſay unto you, whatſoever, ye ſhall aſk the Father in my name, he will give it you.* 24. *Hitherto ye have aſked nothing in my name; aſk and ye ſhall receive, that your joy may be full.*—Now, ſince in the firſt mentioned paſſage, Chriſt promiſed that his apoſtles ſhould do greater miracles than he himſelf had done, and, that whatſoever they ſhould aſk in his name, he would do it, the meaning plainly is, that whatever miracle they ſhould aſk for the confirmation of their miſſion as his apoſtles, he would do it.—In like manner, when he promiſed, in the ſecond mentioned paſſage, that whatſoever they ſhould aſk the Father in his name, he would give it them: and then ſaid to them, *Aſk and ye ſhall receive, that your joy may be full;* it cannot be doubted that the things he directed them to aſk of the Father, were miracles for the manifeſtation of his character as the Son of God, and for the ſucceſsful propagation of the goſpel, whereby their joy as his apoſtles would be rendered complete.—Theſe declarations and promiſes were the foundations of *the boldneſs* which the perſons, of whom John ſpeaks, *had with the Father, that if they aſked any thing according to his will, he would hearken to them.* That John is

15 And if we know that he *hearkeneth to* us *CONCERNING whatever* we aſk, we know that we *ſhall* have the petitions *which* we *have aſked from* him.

16 If any *one* ſee his brother *ſinning* [1] a *ſin not*

15 *And if we are aſſured that he lendeth a favourable ear to us concerning what we aſk,* becauſe we are the diſciples of his Son, *we have reaſon to believe that we* ſhall *have the petitions* granted, *which we have aſked from him.*

16 Having this boldneſs with the Father through our believing on his

ſpeaking of their boldneſs in aſking miracles, is evident from ver. 16. where he ſaith, *Let him aſk* God, *and he will grant to him life for thoſe who ſin not unto death.* — Tillotſon being ſenſible that *the boldneſs in aſking* of which John ſpeaks, was boldneſs in aſking miracles, ſuppoſes that this is to be underſtood of the apoſtles alone. But, that this boldneſs belonged alſo to ſuch of the diſciples as, in the firſt age, were endowed with the gift of healing diſeaſes miraculouſly, is evident from Mark xvi. 17. *Theſe ſigns ſhall follow them that believe,* &c. 18. *They ſhall lay their hands on the ſick, and they ſhall recover.*

Ver 16. - 1. *If any one ſee his brother ſinning a ſin not unto death, let him aſk God, and he will grant to him life for thoſe who ſin not unto death.* According to Benſon, *the ſin not unto death* of which John ſpeaks, is any ſingle ſin which a good man commits through infirmity, or ſurpriſe. According to Doddridge, it is any ſin whatever, except that which Chriſt himſelf declared unpardonable. But as no ſin will be pardoned which is not ſincerely repented of, the circumſtance by which the ſinner for whom life might be aſked, is diſtinguiſhed from thoſe for whom life might not be aſked of God, namely that his ſin *is not a ſin unto death*, implies that he hath repented of his ſin. In this perſuaſion, the learned perſons above mentioned give it as their opinion, that John here authorizes any pious perſon whatever, to aſk of God eternal life for all penitent ſinners, excepting thoſe who have ſinned againſt the Holy Ghoſt; and aſſures him, that in anſwer to his prayer, God will grant to him eternal life for ſuch ſinners. — But their opinion is liable to two great objections. 1. No ordinary Chriſtian, however pious, can know certainly whether the perſon, for whom he aſketh life, hath ſincerely repented of his ſins: and yet unleſs he certainly knows this, he is not warranted to aſk life for him; far leſs to aſk it with the boldneſs mentioned in the 14th verſe.—2. Although any pious perſon, as an exerciſe of his own benevolence, may pray for eternal life to his brother, the ſcripture gives no one ground to think, that his aſking eternal life for his brother, hath any influence in procuring that bleſſing for him. As little doth right reaſon warrant ſuch an expectation. Nevertheleſs in this verſe, according to Benſon and Doddridge, it is expreſsly promiſed, that any one who ſeeth his brother ſinning a ſin not unto death, and aſketh of God eternal life for him, ſhall certainly have it granted to him; as if, without ſuch a prayer, the ſinner's own repentance would not pro-

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unto death, he ſhall aſk, and he ſhall give him life for	μαρτιαν μη προς θανατον, αιτησει, και δωσει αυτῳ ζω-

cure him that favour from the mercy of God. See note 3.—We may therefore believe that in this paſſage, John ſpeaks of perſons and things, very different from thoſe which the authors now mentioned had in their eye. What theſe were will appear, if we attend to the following particulars.

Becauſe it was neceſſary to the ſucceſsful propagation of the goſpel, that its profeſſors ſhould in the firſt age be remarkably holy, God ſo ordered it, that the open miſcarriages of individuals were often puniſhed with viſible temporal judgments. So Paul told the Corinthians, who had been guilty of great irregularities in the celebration of the Lord's ſupper. 1 Cor. xi. 30. For this *cauſe many of you are ſick, and ſome are dead.* Theſe judgments being public, had no doubt a great influence in reſtraining the firſt Chriſtians from ſin.—On the other hand, to encourage thoſe to repent who by their ſins had brought on themſelves mortal diſeaſes, there were in the firſt age perſons, who being endowed with the gift of healing diſeaſes miraculouſly, (1 Cor. xii. 9.) were moved by the Holy Ghoſt to heal the ſick, who had repented of the ſins which had brought on them the diſeaſes under which they were labouring. We may therefore believe, that when John directed *any one*, who ſaw his brother ſinning a ſin not unto death, to aſk God to give him life, he did not mean any ordinary Chriſtian, but any ſpiritual man who was endowed with the gift of healing diſeaſes: And that the brother for whom the ſpiritual man was to aſk *life*, was not every brother who had ſinned, but the brother only who had been puniſhed for his ſin with ſome mortal diſeaſe, but who having repented of his ſin, it was not a ſin unto death: And that *the life* to be aſked for ſuch a brother, was not eternal life, but a miraculous recovery from the mortal diſeaſe under which he was labouring.

According to this view of matters, John, in the paſſage before us, is treating briefly of the ſubject concerning which James hath treated more at large, chap. v. 14. *Is any one ſick among you? Let him ſend for the elders of the church, and let them pray over him, having anointed him with oil in the name of the Lord:* 15. *And the prayer of faith will ſave the ſick perſon, and the Lord will raiſe him up,* (και Eſſ. iv. 212.) *And ſo, although he hath committed ſins, they ſhall be forgiven him.* 16. *Confeſs your faults one to another, and pray for one another that ye may be healed. The inwrought prayer of the righteous man availeth much.*—Now if John, in the paſſage before us, is treating of the ſubject which James hath handled in the above verſes, The *any one, who ſeeth his brother ſinning a ſin not unto death,* of whom John ſpeaks, was any elder of the church endowed with the gift of healing diſeaſes miraculouſly; and the *aſking*, preſcribed by John, is what James calls *the prayer of faith:* See note 2, and the *life* to be obtained by ſuch aſking, was a miraculous recovery of the ſick ſinner from the mortal diſeaſe under which he

unto death, *let him* ask[2] *GOD*, and he *will grant to* him life[3] for *those* Son, *If any one* endowed with spiritual gifts, *is sensible that his brother hath committed a sin which is not to be*

he was labouring; called also, the *raising him up*, namely to health, as is plain from James v. 16.

2. *Let him ask of God.* In the original, it is *He shall ask.* But the future of the indicative is often put in scripture for the imperative.—This *asking* James hath termed, *the inwrought prayer of the righteous man*, because the elder was inwardly moved by the holy Ghost to pray for the miraculous recovery of the sick person: Also he termed it, *the prayer of faith*, because the elder feeling himself moved by the holy Ghost to pray, prayed in the full assurance that the Lord would raise the sick person up to health. See note 3. In this passage therefore, St. John directed the spiritual men, who had the gift of healing diseases miraculously, to exercise that gift, only in behalf of those who had sincerely repented of the sins which had brought on them the diseases under which they were labouring. For the spiritual men could know with certainty the truth of the sick sinner's repentance, either by the gift of discerning spirits with which they were endowed: or if any spiritual man had not that gift, he must have known it by feeling himself inwardly moved to pray for the sick sinner's recovery.—The anointing of the sick with oil, though not mentioned by John, was fitly prescribed by James; not however on account of any efficacy which it had, as a natural remedy, to procure health for the sick, but merely as an outward sign to the sick person himself, and to those who were present, that a miracle of healing was to be wrought. For the same purpose the twelve, when sent forth by Christ to heal diseases miraculously, anointed the sick persons with oil whom they were to recover. For, although that rite is not mentioned by any of the evangelists who have given an account of their commission, Mark who hath described the success with which they executed their commission, tells us, chap. vi. 13. *They anointed with oil many that were sick, and healed them.*

3. *He will grant to him life.*—The *life* which was to be asked for those *who sinned not unto death*, and which God was to *grant*, could not be *eternal life*, because no where in scripture is eternal life promised to be given to any sinner, at the asking of another. Besides, right reason teaches, that eternal life should not be granted to any sinner merely because another asks it for him: nay that the prayers of the whole world united, will not procure eternal life for an impenitent sinner.—On the other hand, if a sinner truly repents of his sin, he will assuredly obtain eternal life through the intercession of Christ, whether any of his fellow men ask it for him or not. Since then, one person's asking God to grant eternal life to another, hath no influence to procure that favour, the life which was to be asked for the person who had not sinned unto death, and which God promised to grant, must have been temporal life only; consequently, John's direction, *Let him ask God, and he will grant to him life*, is equivalent to that of James, *Let*

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them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.

ην, τοις ἁμαρτανουσι μη προς θανατον. Εϛιν ἁμαρτια προς θανατον· ου περι εκεινης λεγω ἱνα ερωτηση.

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them pray over them, and the prayer of faith will ſave the ſick, and the Lord will raiſe him up, and ſo, although he hath committed ſins, they ſhall be forgiven him; that is, although he hath committed ſins which have occaſioned him to be puniſhed with a mortal diſeaſe, he ſhall be delivered from that puniſhment. In calling a miraculous recovery from a mortal diſeaſe which had been inflicted as the puniſhment of ſins, *the forgiving of ſins*, James hath followed his maſter, who called the recovery of the ſick of the palſy, *the forgiving of his ſins*, Matt. ix. 2, 5. In like manner the Pſalmiſt repreſents *the healing of all his diſeaſes, as the forgiving of all his iniquities.*

4. *For thoſe who ſin not unto death.* Here the relative τοις, is plural, notwithſtanding the antecedent αδελφον, is ſingular. But the number of the relative is changed, to ſhew that the promiſe was not reſtricted to any particular perſon who had not ſinned unto death, but extended to all of that deſcription. See Eſſ. iv. 22.—For an account of the ſin not unto death, See note 1. on ver 16

In this 16th verſe the apoſtle, according to the Bible tranſlation, directed any one who ſaw his brother ſinning a ſin not unto death, to aſk life for him from God, at the very time he was ſinning that ſin; and aſſured him that God would at his requeſt grant life to ſuch a ſinner. But this is evidently a great impropriety; which however will be removed by tranſlating the clauſe in the paſt time, agreeably to the import of the word ἁμαρτανοντα conſidered as the participle, not of the preſent but of the imperfect of the indicative, thus; *If any one ſee his brother hath ſinned a ſin not unto death, let him aſk God*, &c. According to this tranſlation, the prayer for life to the ſinner was to be made, not while he was ſinning, but after he had ſinned, and had repented.—I have no doubt that the tranſlation ought to run in the paſt time. Yet I have not ventured to make the alteration in the new tranſlation.

It is now time to inform the unlearned reader, that on this 16th verſe of the vth chapter of John's Firſt Epiſtle, taken in conjunction with the parallel paſſage tranſcribed from the epiſtle of James, note 1. the Papiſts have built what they call *the ſacrament of extreme unction*, which the prieſts of their communion diſpenſe to dying perſons, by anointing them with conſecrated oil, accompanied with a prayer for the pardon of their ſins, and with an authoritative declaration importing that their ſins are completely pardoned. But, to ſhew that that rite is no ſacrament, and that it by no means produceth the excellent effects attributed to it by the Papiſts, I ſubmit the following arguments to the intelligent reader's conſideration.

1. If the anointing with oil preſcribed by James, and the prayer of the elder which accompanied that anointing, be a ſacrament to which the

who ſin not unto death.[4] There is a ſin unto death.[5] I do not ſay *concerning it*, that he *ſhould aſk.*[6]

puniſhed with bodily death, becauſe he hath repented, or is in a diſpoſition to repent, *let him pray to God, and he will grant, at his requeſt, recovery to thoſe who have not ſinned to death. There is a ſin which will be puniſhed with death* becauſe the ſinner is impenitent: *I do not ſay concerning it, that the ſpiritual men ſhould aſk* God to recover ſuch a perſon by miracle.

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the graces of pardon and ſalvation are really annexed, it ought not to be confined to the ſick and dying, but agreeably to the nature of a ſacrament, all who profeſs to believe the goſpel have a right to partake of it. Neverthelefs, by the apoſtolic injunction, it is appointed only for the ſick; and by the practice of the Papiſts, it is miniſtered only to ſuch of the ſick as are at the point of death. Wherefore, ſince thoſe who are in health are precluded from this rite, and multitudes of them die without being in a condition to receive it, it cannot be a ſacrament inſtituted for conferring pardon and ſalvation on thoſe who die in a ſick bed, ſince thoſe who are cut off in health are, by the apoſtle's injunction, excluded from theſe great graces: But it muſt have been appointed for ſome ſuch purpoſe as that which hath been already explained.

2. This pretended ſacrament being built on the paſſages of ſcripture mentioned ver. 16. note 1. it ſhould be diſpenſed as directed in theſe paſſages; and being ſo diſpenſed, it ſhould be followed with the effects there deſcribed; that is to ſay, it ſhould be diſpenſed only to the ſick, and the ſick immediately on receiving it ought to have their ſins pardoned, without any regard to their character and temper of mind at the time. The reaſon is, to the forgiving of the ſins of the ſick, nothing is required in the above mentioned paſſages, but that they be anointed with oil in the name of the Lord, and that the elder pray over them the prayer of faith; that is, pray in the full aſſurance that their ſins ſhall be forgiven them —If the Papiſts reply, that to the forgiveneſs of the ſick perſon's ſins, his repentance is neceſſary, the anſwer is, That in ſo far as the pardon of ſin dependeth on the repentance of the ſick, the prayer of the elder and his authoritative declaration of pardon, have no influence in procuring for the ſick that grace. Perhaps we ſhall be told, that anointing and prayer being expreſsly required, they are equally neceſſary to the pardon of the ſick ſinner as repentance, both being implied conditions. Be it ſo. But in that caſe, no perſon, who hath the ſacrament of extreme unction in his power and neglects it, can be ſaved. This, however, it is to be preſumed, no charitable Papiſt will venture to affirm.

3. If the elder's anointing the ſick with oil, and his praying over them the prayer of faith, be a ſacrament, the perſon to whom it is diſpenſed,

17 All unrighteousness is sin: and there is a sin not unto death.

17 Πασα αδικια ἁμαρτια εϛι. Και εϛιν ἁμαρτια ȣ προς θανατον.

18 We know that whosoever is born of God sinneth not: but he that is begotten of God keepeth

18 Οιδαμεν ὁτι πας ὁ γεγεννημενος εκ του Θεου, ουχ ἁμαρτανει, αλλ᾽ ὁ γεν-

dispensed, must not only receive the eternal pardon of all his sins, but he must also be immediately raised up to health by the Lord; for that grace is as expressly promised, James v. 15. to follow the anointing of the sick with oil and the praying over him, as the forgiveness of the sins which he hath committed.—To avoid this consequence, the Papists affirm, that the raising up of the sick to health is conditional, depending on its being expedient for the glory of God, and for the good of the sick person himself. But to this it is answered, as before, That to the raising up of the sick nothing is required but anointing and prayer.—Granting, however, for argument's sake, that expediency as well as repentance, is tacitly implied as the condition on which the sick are to be raised up to health, the Papists ought to shew how it hath come to pass, that, of the multitudes to whom their sacrament of unction and prayer hath been dispensed in their dying moments, so few have been raised up to health by the Lord. Hath this happened, because hitherto the Lord hath not seen it expedient to raise up many of them to health, notwithstanding that grace is as expressly promised to follow the anointing of the sick, and the elder's prayer for their recovery, as the forgiveness of their sins? Or, hath this happened, because of those, to whom their sacrament of extreme unction hath been dispensed, few have been sincere penitents? I suppose the Papists will affirm neither of these, as they would be a great dishonour to their church. And therefore, till they produce some satisfactory reason for God's not raising up the sick, now as anciently, according to his promise, after they have been anointed and prayed for by the priest, we must believe that these rites are not a sacrament to which the graces of pardon and salvation are annexed.

The foregoing three arguments demonstrate, that the anointing of the sick with oil and the praying for their recovery, were not appointed as a permanent office in the church, which every priest may perform, and every professing Christian who is sick may demand, as the effectual means of procuring the plenary pardon of his sins.—These rites were peculiar to the first age, being appointed, not for procuring an eternal pardon of sins to the sick, but a miraculous recovery from some mortal disease which had been inflicted on them as the temporal punishment of their sins. And no person could minister these rites with efficacy, except those who had the gift of healing diseases miraculously. The directions therefore which the apostles have given concerning these rites, were not intended for the instruction of the ministers

17 All unrighteousness is sin.[1] (Καὶ, 205.) *But* there is a sin not unto death.

17 *Every unrighteous action is sin*, and merits death; *but there are sins which*, because they are not committed presumptuously, nor continued in, *will not be punished with temporal death.*

18 We know that *whoever hath been begotten* of God *doth not sin*, (ἀλλα, 78.) *because HE who* is

18 *We know that whoever hath been begotten of God*, (chap. ii. 29. note.) *doth not sin* habitually, (chap. ii. 6. note 1.) *because he who is begot-*

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ters of religion in every age, but merely to teach those who in the first age were endowed with the gift of healing diseases miraculously, in what cases and for what ends they were to exercise that gift. See the preceding note 2.

Here a saying, which Bengelius hath quoted from Whitaker, may be introduced as a fit conclusion of this important controversy. *Let them*, saith he, *anoint with oil who can procure health for the sick, and let those, who cannot, abstain from the vain symbol.*

5. *There is a sin unto death.* From the account of *the sin not unto death*, given in note 1. the reader will easily perceive that *the sin unto death*, is a sin obstinately continued in, or at least not particularly repented of, the punishment of which is therefore to end in the sinner's death. This the spiritual man knowing, by his not being inwardly moved of the Holy Ghost to pray for his recovery, the apostle in the subsequent clause forbade him, in such a case, to ask it of God.

6. *I do not say concerning it, that he should ask.* Doddridge, who understands this of our praying for repentance and pardon in behalf of obstinate sinners, thinks the apostle's meaning is, *I do not say, that he should pray with a full assurance of being heard.* But as there is neither precept nor example in scripture, authorizing us to pray for pardon to obstinate sinners, the only thing we can pray for in their behalf is, that God would grant them repentance. And if he heareth us in that request, their pardon will follow.—On this subject Doddridge's reflection is both pious and benevolent. "Let us not," saith he, "too soon pronounce the case of a sinner hopeless; but rather subject "ourselves to the trouble of some fruitless attempts to reclaim him, "than omit any thing where there may be a possibility of succeed"ing."

Ver. 17. *All unrighteousness is sin.* By *unrighteousness*, the apostle means, every thing by which our neighbour is injured: and by *sin*, a violation of the law of God. See chap. iii. 4.—Perhaps by making this observation here, the apostle intended to intimate to the sick sinner, that to render his repentance sincere, restitution must be made to every one whom he hath injured by his unrighteousness: in which case his sin, as the apostle adds, will not be unto death.

Ver.

himſelf, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedneſs.

20 And we know that the Son of God is come, and hath given us an underſtanding, that we may know him that is true; and we are in him that is true; *even* in his Son Jeſus Chriſt. This is the true God, and eternal life.

νηθεις εκ του Θεου, τηρει ἑαυτον, και ὁ πονηρος ουχ ἁπτεται αυτου.

19 Οιδαμεν ὁτι εκ του Θεου εσμεν, και ὁ κοσμος ὁλος εν τῳ πονηρῳ κειται.

20 Οιδαμεν δὲ ὁτι ὁ ὑιος του Θεου ἡκει, και δεδωκεν ἡμιν διανοιαν, ἱνα γινωσκωμεν τον αληθινον· και εσμεν εν τῳ αληθινῳ, εν τῳ ὑιῳ αυτου Ιησου Χριστῳ. Ὁυτος εστιν ὁ αληθινος Θεος, και ἡ ζωη αιωνιος.

Ver. 18. *And the wicked one doth not hold him*, namely in ſubjection; for απτειν ſignifies *to hold faſt*, as well as *to touch*. Thus John xx. 17. Μη μου απτου, *Hold me not; for I do not yet aſcend to my Father.* Moreover, *to touch* ſignifies *to hurt*. John ix. 19. 2 Sam. xiv. 10. 1 Chron. xvi. 22. and even *to deſtroy*, Job. i. 11.—The Syriac verſion of this clauſe is *Malus, non appropinquat ei.*—The devil is called *the evil, or wicked one*, by way of eminence, becauſe he entertains the greateſt malice towards mankind, and is indefatigable in his endeavours to ruin as many of them as he can.

Ver. 19.—1. *We know that we are begotten of God.* In the original it is, we know that we are εκ του Θεου. But the expreſſion being elliptical muſt be completed from ver. 18. by ſupplying γεγεννημενοι, as I have done in the tranſlation. See chap. iii. 12. note 1.

2. *But the whole world lieth under the wicked one.* Here as in chap. ii. 16. note 1. *the world* ſignifies, not the material fabric of the world, but the wicked men of the world. Wherefore, *the whole world*, denotes all the idolaters, infidels, and wicked men of the world, who having made themſelves the ſubjects of the devil, it may be ſaid of them, that εν τῳ πονηρῳ κειται, *they lie under the wicked one*; they are under his dominion: juſt as it is ſaid of believers in the next verſe, that *they are* εν τῳ αληθινῳ, εν τῳ ὑιῳ, *in or under the true God by being under his Son*, See 1 Theſſ i. 1. note.—The power of the devil in this lower world, and over its inhabitants, is often ſpoken of in ſcripture. Thus Epheſ. ii. 2. He is called *the prince of the power of the air, the ſpirit which now inwardly worketh in the children of diſobedience.*—2 Corinth. iv. 4. he is called *The god of this world*, and is ſaid to *blind the minds of the unbelievers.*—1 Pet. v. 8. He is called *our adverſary*, and is ſaid to be *going about as a roaring lion ſeeking whom he may ſwallow up.*—Farther,

begotten of God (τηρει) *guardeth* himself, and *the* wicked one *doth not lay hold on him.*[1]

19 *We* know that we are *BEGOTTEN* of God.[1] (Και, 205.) *But* the whole world lieth (εν, 175.) *under the wicked one.*[2]

20 (Δε, 104.) *Moreover,* we know that the Son of God (ἡκει) *hath* come, and hath given us *understanding,* that we *might* know *the true GOD,*[1] (και, 212.) *and so* we are (εν, 175.) *under the true GOD,* (εν) *under* his Son Jesus Christ. This is the true God,[2] and *the* eternal life.

ten of God guardeth himself, and the devil doth not lay hold on him so as to inslave him: For such an one, when sick, ye may pray in the hope of being heard.

19 By keeping ourselves from habitual sin, *we know that we are begotten of God. But the whole world* of idolaters and infidels *lieth under the dominion of the devil.* See Col. i. 13. notes.

20 *Moreover, we know that the Son of God hath come* in the flesh to destroy the works and power of the devil, (chap. iii. 8.) *and hath given us* his disciples *understanding, that we might know the true God; and so we are subject to the true God, by being subject to his Son Jesus Christ. This is the true God, and the eternal life* which God hath promised to all them who know him, John xvii. 3.

Farther, wicked men are said, 2 Tim. ii. 26. To be *held in the snare of the devil.*—And Ephes. vi. 11. He is said to use *crafty methods* for the destruction of mankind.—And 2 Cor. xi. 3. He is said to have *beguiled Eve by his subtilty.*—And Coloss. i. 13. believers are said to be *delivered from the power of darkness, and translated into the kingdom of his beloved Son.* See the notes on 2 Cor. iv. 4. and on Ephes. ii. 2.—Because Homer uses the word κειται, to denote the bodies of men lying on the ground slain, Doddridge thinks the apostle, by using that word here, represents the wicked men of the world as lying slain by the devil, to give us an affecting idea of the miserable and helpless state of mankind fallen by the stroke of that malicious merciless enemy.

Ver. 20.—1. *Hath given us understanding, that we might know the true God.* In the translation of this clause I have supplied the word *God* from the end of the verse, not only because it is found in the Alexandrian MS. and in the Vulgate, version, but because the sense of the passage requires it.—In the Vulgate, this verse is translated as follows, *Et dedit nobis sensum ut cognoscamus verum Deum, et simus in vero filio ejus: Hic est verus Deus, et vita eterna. And hath given us understanding that we might know the true God, and might be in his true Son; This is the true God and life eternal.* It seems the copy from which the Vulgate translation was made, read here, Τον αληθινον Θεον, και ωμεν εν τω αληθινω υἱω αυτȣ,

2. *This*

21 Little children, keep yourfelves from idols. Amen.

21 Τεκνια, φυλαξατε ἑαυτους απο των ειδωλων. Αμην.

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2. *This is the true God.* Becaufe the perfon laft mentioned in what goes before, is *Jefus Chrift*, many commentators and theologians contend, that the demonftrative pronoun ὁυτος, ftands here for *Jefus Chrift*; and that he is the perfon who is called *the true God*. But as pronouns often denote the remote antecedent, when the circumftances of the cafe require them to be fo underftood, (Eff iv 63.) others are of opinion that ὁυτος, in this paffage, refers not to *Jefus Chrift* the near antecedent, but to *τον αληθινον, the true one*. or *true God*, whom the Son of God had given the Chriftians underftanding to know. And this opinion they think probable, becaufe if the apoftle by ὁυτος, means *Jefus Chrift*, he maketh him the true God, notwithftanding in the fentence which immediately precedes ὁυτος, he diftinguifheth *the true one*, from his Son *Jefus Chrift;* Και εσμεν εν τῳ αληθινῳ, εν τῳ ὑιῳ αυτε Ιησε Χριςῳ: *And we are under the true one, under his Son Jefus Chrift* Now, although our tranflators have deftroyed that diftinction, and have made Jefus Chrift the true God, by inferting the word *even*, in their tranflation between the two claufes of the fentence, in this manner, *And we are in him that is true, even in his Son Jefus Chrift;* yet as they have inferted that word without the authority of any ancient MS. the critics who make ὁυτος refer, not to Jefus Chrift, but to τον αληθινον, think their opinion ought to have no weight in a matter of fuch importance.—Glaffius, Philolog Sacr. p. 714. tells us that Athanafius in the council of Nice, difputing againft Arius, called this text of John, *a written demonftration:* and added, That as Chrift faid of the Father, John xvii. 3. *This is life eternal, that they might know thee, the only true God*, fo John faid of the Son, *This is the true God and eternal life:* And that Arius then acquiefced in this written demonftration, and confeffed the Son of God to be the true God. For thefe facts Glaffius appeals to Athanafij Oper. Tom. 3. p. 705.

Ver.

21 Little children, keep yourſelves from idols.[1] Amen.

21 *Dear children, keep yourſelves* from worſhipping *falſe gods* and images. Now to ſhew my ſincerity in this, and in all the things I have written to you, I conclude the whole with an Amen.

Ver. 21. *Little children, keep yourſelves from idols.* For the meaning of the word Ειδωλων *idols.* See 1 Cor viii. 4. note 2.—The apoſtle cautioned his diſciples againſt going with the heathens into the temples of their idol gods, to eat of their feaſts upon the ſacrifices which they offered to theſe gods, and againſt being preſent at any act of worſhip which they paid to them, becauſe, by being preſent at the worſhip of idols, they participated in that worſhip; as is plain from what St. Paul hath written on that ſubject. 1 Cor. viii. and x.—The exhortation to the brethren to keep themſelves from idols, ſheweth that this epiſtle was intended for the converted Gentiles every where, as well as for the Jews in Judea to whom I ſuppoſe it was firſt ſent.

A NEW

A NEW

LITERAL TRANSLATION

OF THE

SECOND EPISTLE OF THE APOSTLE

J O H N.

PREFACE.

SECT. I. *Of the Authenticity of John's Three Epiſtles.*

THE internal evidence of the authenticity of the three epiſtles commonly aſcribed to John, having been explained in the preface to the firſt epiſtle, ſect. 2. this ſection ſhall be employed in ſetting before the reader what is called the external evidence, ariſing from the teſtimony of contemporary, and of ſucceeding authors, who ſpeak of theſe epiſtles as written by John the apoſtle.

Lardner on the Canon, vol. iii. p. 262. hath ſhewed, That the firſt epiſtle of John is referred to by Polycarp, and by the martyrs of Lyons;—That his firſt and ſecond epiſtles are quoted by Irenæus, and were received by Clemens of Alexandria;—That Origen ſaith, "John, beſide the Goſpel and Revelation, hath left us an epiſtle of a few lines: Grant alſo a

" second and third: For all do not allow these to be genuine;" —That Dionysius of Alexandria received John's first epistle, which he calls his *Catholic epistle;* and likewise mentions the other two as ascribed to him.—That the first epistle was received by Cyprian.—And that the second is cited by Alexander bishop of Alexandria.

Eusebius's testimony to the first epistle of John hath been already mentioned in his own words, pref. to James, sect. 2. paragr. 2. In bearing that testimony, Eusebius insinuateth that some ascribed the second and third epistles to another person of the name of John, called *the Elder*, of whom he speaks, lib. iii. c. 39.—Jerome likewise hath mentioned this John in his catalogue.—And Grotius, on a circumstance mentioned by Bede, in a passage to be produced immediately, hath ascribed the second and third epistles to him, in opposition to the testimony of the earliest and best Christian writers.

All the three epistles were received by Athanasius, by Cyril of Jerusalem, by the council of Laodicea, by Epiphanius, and by Jerome. But the second and third were doubted by some in Jerome's time.—All the three were received by Ruffin, by the third council of Carthage, by Augustine, and by all those authors who received the same Canon of the New Testament which we do.—All the three are in the Alexandrian MS. and in the catalogue of Gregory Nazianzen, and of Amphilochius, who observes that some received only one of them.—The Syrian churches received only the first. See Pref. to James, sect. 2. paragr. 3. Nor did Chrysostom receive any other.

Bede, in the beginning of the eighth century, wrote thus in his exposition of the second epistle: " Some have thought this " and the following epistle not to have been written by John " the apostle, but by another, a presbyter of the same name, " whose sepulchre is still seen at Ephesus: whom also Papias " mentions in his writings. But now it is the general consent " of the church, that John the apostle wrote also these two " epistles, forasmuch as there is a great agreement of the " doctrine and style between these and his first epistle. And " there is also a like zeal against heretics."

Mill,

Mill, in his Prolegomena, No. 153. obferves, that the fecond and third epiftles of John, refemble the firft in fentiment, phrafeology, and manner of expreffing things.—The refemblance in the fentiments and phrafeology may be feen by comparing 2 Epiftle ver. 5. with 1 Epiftle ii. 8.—and ver. 6. with 1 Epift. v. 3.—and ver. 7. with 1 Epift. v. 5.—and 3 Epift. ver. 12. with John xix. 35.—Of John's peculiar manner of expreffing things, 2 Epift. ver. 7.—and 3 Epift. ver. 11. are examples.—Mill farther obferves, that of the 2d Epiftle which confifts only of 13 verfes, 8 may be found in the firft, either in fenfe, or in expreffion. See Whitby's pref. to 2 John.

The title of *elder*, which the writer of the fecond and third epiftles hath taken, is no reafon for thinking that they were not written by John the apoftle. For, *elder*, denotes that the perfon fo called was of long ftanding in the Chriftian faith, and had perfevered through a long courfe of years in that faith, notwithftanding the many perfecutions to which all who profeffed the gofpel were expofed in the firft age. It was therefore an appellation of great dignity, and entitled the perfon to whom it belonged, to the higheft refpect from all the difciples of Chrift. For which reafon it was affumed by the apoftle Peter. 1 Pet. v. 1.—Heuman gives it as his opinion, that in the title of *elder*, there is a reference to John's great age, when he wrote thefe epiftles, and that he was as well known by the title of *elder*, as by his proper name; fo that *elder*, was the fame as if he had faid, *the aged apoftle*.—The circumftance that the writer of thefe epiftles hath not mentioned his own name, is agreeable to John's manner, who neither hath mentioned his name in his gofpel, nor in the firft epiftle, which is unqueftionably his. Befides, it may have been a point of prudence in the writer of thefe epiftles to conceal himfelf, under the appellation of *the elder*, from his enemies into whofe hands thefe epiftles might come.

Beaufobre and L'Enfant, in their preface to the fecond and third epiftles, take notice that the writer of the third epiftle fpeaks with an authority, which the bifhop of a particular church could not pretend to, "and which did not fuit *John the* " *prefbyter*, even fuppofing him to have been bifhop of the " church of Ephefus, as the pretended Apoftolical Conftitu-

 " tions

" tions say he was appointed by John the apostle. For if " Diotrephes was bishop of one of the churches of Asia, as is " reckoned, the bishop of Ephesus had no right to say to him, " as the writer of this epistle doth, ver. 10. *If I come, I will " remember his deeds which he does.* That language, and the " visits made to the churches, denote a man who had a more " general jurisdiction, than that of a bishop, and can only suit " St. John the apostle." This threatening, therefore, is an internal proof that the third epistle belongs to John, who by his miraculous powers, as an apostle, was able to punish Diotrephes for his insolent carriage toward the members of his church, and toward the apostle himself.

Sect. II. *Of the Person to whom John wrote his Second Epistle.*

The inscription of this epistle is, Εκλεκτη κυρια; which hath been translated and interpreted differently, both by the ancients and the moderns.—Some fancying *Electa* to be a proper name, have translated the inscription thus; *To the Lady Electa.* Accordingly in the Adumbrations of Clemens Alexandr. this epistle is said to have been written to a Babylonian woman, or virgin, named *Electa.*—Among the moderns, Wolf and Wetstein are of the same opinion as to the name of this woman.—But Heuman and Benson contend that her name was Κυρια, *Kyria,* and translate the inscription thus, *To the elect Kyria.*—Oecumenius in his prologue saith, " He calls her *Elect,* either from " her name, or on account of the excellence of her virtue." And, in his commentary on the beginning of the epistle, he saith, " John did not scruple to write to a faithful woman, for as " much as in Christ Jesus there is neither male nor female."—On the other hand, Cassiodorius among the ancients, thought a particular church was meant by the apostle: And of the moderns, Whitby and Whiston were of the same opinion; for they say, this epistle was not written to a particular lady, but to a particular church: And Whiston mentions the church of Philadelphia; but Whitby that of Jerusalem, the mother of all the churches. Our English translation expresses the commonly received opinion concerning this matter; which Mill also, and

 Wall,

Wall, and Wolf, with Le Clerc and Lardner have adopted.— Beza too was of the ſame opinion, for in his note on the inſcription he thus writes: "Some think *Electa* a proper name, " which I do not approve, becauſe in that caſe the order of the " words would have been Κυρια Εκλεκτη, *To the Lady Electa.* " Others think this name denotes the Chriſtian church in ge- " neral. But that is diſproved, firſt, by its being a manner of " ſpeaking altogether unuſual; ſecondly, by the apoſtle's ex- " preſsly promiſing in the laſt two verſes, to come to her and " her children; thirdly by ſending to her the ſalútation of her " ſiſter, whom alſo he calls *Electa.* I therefore think this " epiſtle was inſcribed to a woman of eminence, of whom there " were ſome here and there, who ſupported the church with " their wealth, and that he called her *elect*, that is *excellent*, and " gave her the title of κυρια *Lady*, juſt as Luke gave to Theo- " philus, and Paul gave to Feſtus, the title of κρατιςος *moſt ex- " cellent.* For the Chriſtian religion doth not forbid ſuch " honourable titles to be given, when they are due."

It is ſuppoſed, that the writer of this letter did not mention the name of the lady to whom it was ſent, leſt the enemies of the goſpel into whoſe hands it came, finding her pointed out as a perſon of eminence among the Chriſtians, might have given her trouble. But the ſame reaſon ſhould have hindered the writer of the third epiſtle, from mentioning the name of *Caius* in its inſcription. Benſon therefore thinks *Kyria* the name of the woman to whom the ſecond of theſe epiſtles was written: and in ſupport of his opinion obſerves, that the authors of the ſecond Syriac, and of the Arabic verſions of this epiſtle, underſtood *Kyria* to be her name: for they have inſerted the word *Kyria* in their verſions, without tranſlating it.

It is not known where this lady lived. But from the apoſtle's propoſing to viſit her ſoon, it is conjectured that ſhe lived not far from Epheſus, where the apoſtle abode when he wrote to her.

SECT. III. *Of John's Deſign in writing his Second Epiſtle.*

The Continuator of Eſtius's commentary ſaith, that any one who compares ver. 7. of this epiſtle with what is written in the

firſt letter, and with what Tertullian hath ſaid De Preſcript. c. 46. and Epiphanius Heres. 24. will be ſenſible that this ſhort epiſtle was written to confute the error of Baſilides and his followers, who affirmed that Chriſt was not a real man, but only a man in appearance; conſequently, that he neither did nor ſuffered what he appeared to do and ſuffer.

In the preface to the firſt epiſtle, Sect. 3. it was obſerved that in the latter end of the firſt age, many falſe teachers, the diſciples of Baſilides, were going about diſſeminating his doctrine concerning the perſon of Chriſt. Wherefore, as that doctrine overturned the whole ſcheme of the goſpel, and in particular annihilated the atonement which Chriſt is ſaid, in the goſpel, to have made for the ſin of the world by his death, robbed Chriſtians of their beſt hopes, and turned the whole of their faith into a dream or illuſion, John did not content himſelf with condemning that pernicious doctrine in his firſt epiſtle, but judged it neceſſary, in a more particular manner, to put this lady and her children on their guard againſt the deceivers who taught it. He therefore ſaid to them, ver. 7. If any teacher come to you, who doth not hold the true doctrine concerning the perſon of Chriſt, do not receive him into your houſe, neither wiſh him health and proſperity, leſt by ſeeming to encourage him in his errors, ye become partakers in his evil deeds.

Some readers, not attending to the circumſtances in which this lady was, may perhaps from the apoſtle's advice to her, conclude that he was of an evil diſpoſition himſelf, and encouraged in his diſciples an intolerant ſpirit, toward thoſe who differed from them in opinion concerning matters of religion. But thoſe who thus reaſon ought to conſider, that the perſon to whom the apoſtle gave this advice was a woman, whoſe benevolent diſpoſition laid her open to be impoſed on by cunning deceivers. They ought alſo to call to mind the black picture, which the apoſtle Paul in his ſecond to Timothy chap. iii. 6, 7. and in his epiſtle to Titus, chap. i. 10, 12. hath given of the ancient heretical teachers; together with what the Fathers have written concerning their baſe arts, their impiety, their monſtrous tenets, their hypocriſy, their covetouſneſs, and their debauchery. For, if they attend to theſe things, they will be ſen-

ſible

ſible that the apoſtle's directions to this lady and her children, were by no means too ſevere: eſpecially as theſe heretical teachers pretended to be inſpired: nay to poſſeſs an higher degree of inſpiration, than even the apoſtles themſelves were endowed with.—Beſides, John's directions to this lady and her children, are not inconſiſtent with the precepts of the other apoſtles, who have commanded us meekly to bear with thoſe who err, and in the ſpirit of meekneſs to reclaim them. For the perſons they had in view in theſe precepts, were not falſe teachers who diſſeminated their corrupt doctrines, and who erred from corruption of heart, but perſons who erred through weakneſs of underſtanding, and ignorance. This is plain from Paul's ordering Titus to rebuke the falſe teachers in Crete with a cutting ſharpneſs: And from his commanding Timothy to ſhun the company of obſtinate heretics. And as John's advice to this lady is not inconſiſtent with the precepts of his brethren, ſo neither do they contradict his own precepts, earneſtly and repeatedly delivered in his firſt epiſtle, to love and to do good to the worſt of men. They are only advices to this lady and her children, not to expoſe themſelves to the danger of being ſeduced by falſe teachers, and not to aid them in ſpreading their errors.—His advice, therefore, ought to be attended to by thoſe, who, either from piety, or benevolence, are diſpoſed to ſhew hoſpitality to teachers, of whoſe character and tenets they are ignorant; becauſe ſuch, notwithſtanding their ſhew of godlineſs, and their plauſible diſcourſe, may be deceivers: in which caſe, the perſons who entertain them in their houſes, or who give them money, certainly become partakers of their evil deeds, as the apoſtle in this epiſtle hath expreſsly declared.

View and Illuſtration of the Matters contained in John's Second Epiſtle.

THE apoſtle, after addreſſing this letter to a woman of diſtinction and her children, and expreſſing great affection to them on account of their adhering to the truth of the goſpel, ver. 1.—declared that he was moved, thus to love them, by the goſpel itſelf, ver. 2.—And as a teſtimony of his love, he gave them his apoſtolical benediction, ver. 3.—Then told this lady, that he felt the greateſt joy when he found ſome of her children, with whom he had converſed, perhaps at Epheſus, walking in the truth; that is holding the true doctrine of the goſpel, and behaving ſuitably to that doctrine, ver. 4.—From this he took occaſion to exhort them, to love all the ſincere diſciples of Chriſt, and to do them good offices, according to the commandment which Chriſt gave to his apoſtles at the beginning, ver. 5.—and to expreſs their love to Chriſt by obeying all his commandments; particularly the commandment they had heard from the beginning, that they ſhould love one another ſincerely with a pure ſpiritual love, ver. 6.—Next he told this excellent lady, that his joy, on account of her children's walking in the true doctrine of the goſpel concerning the perſon of Chriſt, was the greater that many falſe teachers were going about, who denied that Jeſus Chriſt had come in the fleſh. Each of theſe, he told her, was the deceiver and the antichriſt foretold by our Lord to come. This account of the falſe teachers the apoſtle gave, leſt the lady and her children, deceived by their plauſible ſpeeches, and their ſhew of extraordinary

OLD TRANSLATION.	GREEK TEXT.
VER. 1 The elder unto the elect lady and her children, whom I love in the truth: and not I only, but alſo all they that have known the truth;	1 Ὁ πρεσβυτερος εκλεκτῃ κυριᾳ, και τοις τεκνοις αὑτης, ὃς εγω αγαπω εν αληθειᾳ και ουκ εγω μονος, αλλα και παντες οἱ εγνωκοτες την αληθειαν·

Ver. 1.—1 *The elder.* For the import of this title, ſee Pref. Sect. 1. penult paragr.

2. *To the elect lady.* The apoſtle gave to this lady the appellation of *elect* or *excellent,* (See Eſſ. iv. 41.) not only on account of her virtues,

dinary piety, might have been diſpoſed to ſhew them kindneſs, ſuppoſing them to be the ſervants of Chriſt, ver. 7.—He therefore deſired them to be on their guard againſt ſuch teachers, for this among other reaſons, that if they ſhould be drawn away by them, he would loſe the reward which he expected for his having, not only faithfully, but ſucceſsfully, taught them the true doctrine of the goſpel: For he wiſhed that his reward might be complete, through their continuing in the belief and practice of the truth, ver. 8.—Moreover he told them, that the teacher who doth not abide in the true doctrine concerning Chriſt doth not acknowledge the truth of God's teſtimony concerning his Son. But the teacher who continueth to hold that doctrine, acknowledges the Son's teſtimony concerning himſelf, as well as the Father's, ver. 9.—Wherefore, if any teacher came to them, and did not bring the true doctrine concerning Chriſt, he forbade them to receive him into their houſe; or ſo much as to give him the common ſalutation or wiſh of health, ver. 10.—Becauſe the perſon who gives any encouragement to falſe teachers, though it be done inconſiderately, is in ſome ſort acceſſary to the miſchiefs which his pernicious doctrine may occaſion, ver. 11.—He then told them, that he had many other things to ſay to them concerning theſe impoſtors, but he would not commit them to writing, becauſe he hoped to come ſoon and converſe with them perſonally, in a more free manner than he could do by letter, that their mutual joy might be complete, ver. 12.—And ſo concluded, with giving this lady the ſalutation of the children of her ſiſter, to whom likewiſe he gives the appellation of *elect*, on account of the excellence of her character, ver. 13.

New Translation.

Ver. 1 The elder [1] *to* the elect lady [2] and her children, [3] whom I love [4] *ſincerely*. [5] And not I only, but all alſo who *know* the truth.

Commentary.

Ver. 1 I *the aged apoſtle* of Chriſt *to the excellent lady and her children, whom I love in truth, and not I only, but all alſo who know the true doctrine of the goſpel*, love her and her children ſincerely.

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tues, but as Eſtius obſerves, becauſe ſhe was diſtinguiſhed by her birth and opulence; and to ſhew his reſpect for her on account of her beneficence to the poor, and to ſtrangers. See ver. 13. note. and Pref. Sect. 2.

3. *And*

2 For the truth's ſake which dwelleth in us, and ſhall be with us for ever:

2 Δια την αληθειαν την μενȣσαν εν ἡμιν, και μεθ' ἡμων εϛαι εις τον αιωνα.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jeſus Chriſt, the Son of the Father, in truth and love.

3 Εϛαι μεθ' ὑμων χαρις, ελεος, ειρηνη παρα Θεȣ πατρος, και παρα Κυριȣ Ιησȣ Χριϛȣ τȣ ὑιȣ τȣ πατρος, εν αληθειᾳ και αγαπῃ.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

4 Εχαρην λιαν ὁτι εὑρηκα εκ των τεκνων σȣ περιπατȣντας εν αληθειᾳ, καθως εντολην ελαβομεν παρα τȣ πατρος.

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3. *And her children.* There is no mention made by the apoſtle of this lady's huſband, either becauſe he was dead, or becauſe he was not a Chriſtian.

4. *Whom I love.* The pronoun ὁυς though the antecedents κυριᾳ and τεκνοις be, the one in the feminine gender and the other in the maſculine, is put in the maſculine, becauſe according to the uſage of the Greek language the maſculine gender comprehends both the maſculine and the feminine. See Eſſ. iv. 60.

5. *Sincerely.* The ſincerity and purity of his love to this lady, the apoſtle ſhewed on the preſent occaſion, by his earneſtneſs to guard her and her children againſt being deceived by the falſe teachers, who were then going about among the diſciples of Chriſt. See ver. 7.—If εν αληθειᾳ is tranſlated, *in truth*, John's meaning may be, whom I love on account of their adherence to the true doctrine of the goſpel. Accordingly, he adds, *And not I only, but all alſo who know the truth.*

Ver. 2.—1. *Through the truth.* As the apoſtle is here explaining the principle from which his love to this lady and her children proceeded, I have tranſlated the prepoſition δια by the word *through*, to mark that principle: His love to theſe excellent perſons proceeded from the influence which the true doctrine of the goſpel had on his mind, to make him love all the real diſciples of Chriſt.

2. *And ſhall be with us for ever.* John mentioned the continuance of the Chriſtian religion in the world for ever, as a proof of its excellence, and of God's care to ſupport it, notwithſtanding the attempts of infidels to deſtroy it. For, theſe conſiderations muſt have been a great encouragement, to all in the firſt age who had received the goſpel,

2 (Δια) *WE LOVE YOU through the truth* [1] which *abideth* (εν, 172.) *among* us, and ſhall be with us for ever. [2]

2 *This love I and all who know the truth, bear to you through* the influence of *the goſpel which abideth among us, and ſhall be* continued *with us to the end of the world.*

3 *Grace, mercy,* AND peace, be with you from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, (εν, 162.) *with* truth and love. [1]

3 *Grace, mercy and peace,* (εϛαι, the future for the imperative, Eſſ. iv. 13.) *be with you, from God the Father* of all, *and from Jeſus Chriſt the Son of the Father, together with* the poſſeſſion of *truth, and of love* to God and to man.

4 I rejoiced greatly (ὅτι, 259.) *when* I found *SOME* of thy children [1] walking in truth, [2] as *we received commandment* from the Father.

4 *I rejoiced greatly when I found ſome of thy children,* with whom I converſed lately, *holding the doctrines and obſerving the precepts of the goſpel,* as theſe were preached by us *according to the commandment* which *we received from the Father.*

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pel, to maintain it, although by ſo doing they expoſed themſelves to much perſecution.

Ver. 3. *And from Jeſus Chriſt the Son of the Father, with truth and love.* Whitby, ſuppoſing the clauſe, εν αληθεια και αγαπη, to be an Hebraiſm, connects it with *the Son of the Father,* and tranſlates the paſſage thus: *From Jeſus Chriſt the true and beloved Son of the Father.* But others conſtrue the paſſage in this manner: *Grace, mercy, and peace, with truth and love, be with you from God the Father, and from Jeſus Chriſt the Son of the Father.* This conſtruction I think ſhould be followed.

Ver. 4.—1. *I rejoiced greatly when I found ſome of thy children.* So ευρηκα εκ των τεκνων σε ſignifies. From this expreſſion Eſtius inferred, that ſome of this lady's children were not Chriſtians But I rather ſuppoſe with Grotius, that John ſpeaks of ſuch of her children as in the courſe of their affairs had come to the place where he was; and that having converſed with them, he had found them ſound, both in the faith and in the practice of the goſpel.—After they returned home, the apoſtle inſcribed this letter to them, as well as to their mother, and by the commendation which he beſtowed on them in it, he no doubt encouraged them much to perſevere in the truth.

2. *Walking in truth.* As walking denotes in ſcripture the courſe of a man's behaviour, Eſſ iv. 59. *walking in truth,* may ſignify, not only that theſe young perſons maintained the true doctrine of the goſpel concerning the perſon of Chriſt, ver. 7. but that their converſation was in all reſpects ſuitable to the goſpel.—In this joy, the apoſtle manifeſted the diſpoſition of a faithful miniſter of Chriſt: for ſuch derive their greateſt happineſs from the faith and holineſs of their

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

5 Και νυν ερωτω σε, κυρια, ουχ ὡς εντολην γραφων σοι καινην, αλλα ἡν ειχομεν απ' αρχης, ἱνα αγαπωμεν αλληλους.

6 Και αὑτη εστιν ἡ αγαπη, ἱνα περιπατωμεν κατα τας εντολας αυτου. Αὑτη εστιν ἡ εντολη, καθως ηκουσατε απ' αρχης, ἱνα εν αυτῃ περιπατητε.

7 Ὁτι πολλοι πλανοι εισηλθον εις τον κοσμον, οἱ μη ὁμολογουντες Ιησουν Χριστον ερχομενον εν σαρκι. οὗτος εστιν ὁ πλανος και ὁ αντιχριστος.

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their disciples. John spake in the same manner concerning Caius. 3 Epist. ver. 3. And Paul concerning his converts, Philip. iv. 1. 1 Thess. iii. 9.

Ver. 5.—1. *Now I beseech thee lady.* This sort of address suiteth a particular person, better than a whole church consisting of many individuals, to which, in the opinion of some, this letter was directed. See Pref. Sect. 2.

2. *Not as writing to thee a new commandment.* The apostle doth not speak of *a new commandment*, in the sense in which our Lord used that phrase, when he said to his disciples, John viii. 34. *A new commandment I give to you, that ye love one another: as I have loved you that ye also love one another.* See 1 John ii. 8. note 1. But his meaning is, either, that the commandment *to love one another* which he gave to this lady, was not a commandment which had never been delivered to the church before; or, that it was not a commandment peculiar to the gospel. The first of these I take to be the apostle's meaning; as he tells this lady, that the disciples of Christ had had this commandment delivered to them from the beginning.

3. *But that which we had from the beginning, that we love one another.* In inculcating this commandment so frequently and so earnestly in all his writings, John shewed himself, not only a faithful apostle of Christ, but a person of an excellent heart. His own breast being full of love to mankind, he wished to promote that amiable disposition in all

5 And now I beseech thee lady,[1] not as *writing to* thee a new commandment,[2] but that which we had from the beginning, that we love one another.[3]

5 *And now I beseech thee, lady, not as writing to thee a new commandment;* a commandment which thou never heardst before; *but that* commandment *which we* apostles *had* from our Master *from the beginning*, and which we have all along preached, *that we love one another.*

6 And this is *the* love, that we walk *according to* his commandments.[1] This is the commandment,[2] *even* as ye have heard from the beginning, that ye *may* walk in it.[3]

6 *Moreover this is the love* of God, *that we walk according to his commandments*, (1 John v. 3.) *This is the* great *commandment* of God, that ye believe in him whom he hath sent, (John vi. 29.) *even as ye have heard from the beginning*, in order *that ye may constantly obey it.* See 1 John ii. 5. note 1.

7 (Ὅτι, 256.) For many deceivers are entered into the world, who *do not* confess Jesus Christ *did* come[1] in the flesh. This is *the* deceiver and *the* antichrist.[2]

7 I put you in mind of God's commandment to believe on Jesus Christ, whom God sent into the world in the flesh, *because many deceivers are entered into the world, who do not confess* that *Jesus Christ did come in the flesh*, and who refuse to obey him. Every teacher of *this* sort, *is the false prophet and the antichrist* foretold by our Lord to come.

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all the disciples of Jesus. See the conclusion, at the end of this epistle.

Ver. 6.—1. *This is the love, that we walk according to his commandments.* Most commentators think John is here describing the love mentioned in the preceding verse, namely the love which Christians owe to each other. But, since he tells us that the love of which he now speaketh, consists in the keeping of God's commandments, he must mean *the love of God:* for he delivers the same sentiment, 1 John v. 3. *This is the love of God, that we keep his commandments.*

2. *This is the commandment;* that is, the commandment by way of eminence. Wherefore, though the apostle doth not tell us what this commandment is, yet by calling it *the commandment*, he certainly directeth us to God's great commandment to obey his beloved Son Jesus Christ, whom he sent into the world made flesh, to save sinners. To this interpretation, the reason assigned by the apostle in the next verse, for putting the disciples in mind of God's commandment, agreeth: for *many deceivers are entered into the world,* &c.

3. *Even*

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

8 Βλεπετε ἑαυτους, ἱνα μη απολεσωμεν ἁ ειργασαμεθα, αλλα μισθον πληρη απολαβωμεν.

9 Πας ὁ παραβαινων, και μη μενων εν τῃ διδαχῃ του Χριστου, Θεον ουκ εχει· ὁ μενων εν τῃ διδαχῃ του Χριστου, ουτος και τον πατερα και τον ὑιον εχει.

10 Ει τις ερχεται προς ὑμας, και ταυτην την διδαχην ου φερει, μη λαμβανετε αυτον εις οικιαν, και χαιρειν αυτῳ μη λεγετε.

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3. *Even as ye have heard from the beginning, that ye may walk in it.* The apostle having, from the beginning of the gospel, declared itto be God's commandment to obey Christ, John might well tell his disciples, that *they had heard it preached from the beginning* in order *that they might constantly obey it.*

Ver. 7.—1. *Who do not confess Jesus Christ did come in the flesh.* Ερχομενον being the participle of the imperfect of the indicative, is rightly translated *did come:* for Jesus Christ was not on earth in the flesh when John wrote this; as the translation in our Bible, *is come,* imports. He *had come in the flesh*, but was gone. For which reason no translation of this clause, which representeth Jesus Christ as then present, can be just. Beza, in his note on ερχομενον, after observing that it is not the participle of the present but of the imperfect tense, tells us, that this participle is used in innumerable places for the aorist: and gives as an example, 3 John, ver. 3. where ερχομενων is put for ελθοντων, and is rendered accordingly, even by our translators; *when the brethren came.*—In the Vulgate version of the verse under our consideration, ερχομενον is rightly translated *venisse.*

2. *This is the deceiver, and the antichrist.* Notwithstanding these appellations are in the singular number, they do not denote any particular false teacher, but a number of such; as is plain from the precedent clause, where it is said *many deceivers are entered into the world.* Perhaps the apostle used the singular number emphatically, to lead this lady to recollect our Lord's prediction concerning the false teachers who were to arise. See 1 John ii. 18. note 3. iv. 3. note 2.

Ver.

8 Look to yourfelves[1] that we[2] *may not* lofe THE THINGS which we have wrought, *but may* receive a full reward.[3]

8 *Keep yourfelves* from thefe deceivers, *that we* who have converted you, *may not*, by your following them, *lofe our labour*, *but* by prefenting you faultlefs at the day of judgment, *may receive our reward complete.*

9 Whofoever (παραβαινων) *goeth beyond*, and *doth not abide* in the doctrine of Chrift,[1] *acknowledgeth* not God. He *who* abideth in the doctrine of Chrift, *the fame acknowledgeth* both the Father and the Son. (See 1 John v. 12. note.)

9 *Whofoever goeth beyond, and doth not abide in the doctrine taught by Chrift* and his apoftles, (fee 1 John ii. 23. note.) *acknowledgeth not God. He who clofely adheres to the doctrine taught by Chrift* and his apoftles, *the fame acknowledgeth* the authority *both* of *the Father and of the Son*, who have confirmed that doctrine in the moft ample manner.

10 If *any one come to* you, and *do not bring* this doctrine,[1] *do not receive* him into YOUR houfe[2] *nor wifh him happinefs.*[3]

10 *If any teacher come to you, and do not bring this doctrine*, that Jefus Chrift the Son of God did come in the flefh to fave mankind, *do not receive him into your houfe*, *nor* exprefs your approbation of him by *giving him the common falutation.*

Ver. 8.—1. *Look to yourfelves.* Βλεπετε, *Look attentively to yourfelves,* and to thofe around you, that they may not by any crafty methods, feduce you into the paths of error and vice.

2. *That we may not lofe the things which we have wrought.* Five of Stephen's MSS. the Alexandrian and other MSS. the Vulgate, the fecond Syriac, and the Ethiopic verfions, for απολεσωμεν ἁ ειργασαμεθα read here, απολεσητε ἁ ειργασασθε *that ye may not lofe the things which ye have wrought.* Grotius faith, this agrees better, than the common reading, with what goeth before.

3. *But may receive a full reward.* The elect lady and her children were to take heed to themfelves, for this among other reafons, that the apoftles who had converted them, might not lofe that part of their reward which is promifed to them who turn others to righteoufnefs. Dan. xii. 3. And even, although no particular reward were promifed to thofe who are inftrumental in converting others, certainly, by the apoftafy of their difciples, fuch will lofe the joy which their perfeverance in faith and holinefs would give them, See Heb. xiii. 17.—The perfon, who was to receive a full reward, in confequence of this lady and her children's looking to themfelves, is the apoftle: For if the others apoftatized, they would receive no reward at all.

Ver. 9. *Whofoever goeth beyond, and doth not abide in the doctrine of Chrift.* Παραβαινων. This word fignifies, to pafs over, in any direction the bounds which are prefcribed to a perfon. Now, as the doctrine

11 For he that biddeth him God ſpeed, is partaker of his evil deeds.

11 Ὁ γαρ λεγων αυτῳ χαιρειν, κοινωνει τοις εργοις αυτȣ τοις πονηροις.

12 Having many things to write unto you I would not *write* with paper and ink; but I truſt to come unto you, and ſpeak face to face, that our joy may be full.

12 Πολλα εχων ὑμιν γραφειν, ȣκ ηϐȣληθην δια χαρτȣ και μελανος· αλλα ελπιζω ελθειν προς ὑμας, και ϛομα προς ϛομα λαλησαι, ἱνα ἡ χαρα ἡμων ᾖ πεπληρωμενη.

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doctrine of Chriſt is contained within certain limits, he who teacheth a different doctrine goeth beyond theſe limits. And to make this plain the apoſtle adds, *And doth not abide in the doctrine of Chriſt.* Wherefore, the perſon who either neglecteth to teach any part of the doctrine of Chriſt, or who teacheth what is not the doctrine of Chriſt, is equally culpable, and doth not acknowledge God.—The doctrine of Chriſt which the apoſtle had in his view here, I ſuppoſe, is the doctrine concerning Chriſt, that he is the Son of God ſent into the world made fleſh, to ſave mankind, See 1 John ii. 23.

Ver. 10.—1. *If any one come to you, and doth not bring this doctrine,* namely, the doctrine mentioned in the preceding verſe. Here, more is meant than is expreſſed For the apoſtle, in this ſoft expreſſion, condemned thoſe who brought, or taught a contrary doctrine.—From this precept it appears, that when thoſe who profeſſed to be the diſciples of Chriſt, came to any place where they were not known to the brethren who reſided there, nor were recommended to them by ſome with whom they were acquainted, they made themſelves known to them as the real diſciples of Chriſt, by declaring their faith. It is neceſſary to call the reader's attention to this cuſtom, becauſe it ſhews the propriety of the apoſtle's advice to this pious lady and her children. See the following note.

2. *Do not receive him into your houſe.* In the eaſtern countries, where there were no inns for the entertainment of travellers as with us, to receive and entertain ſtrangers in one's houſe, was conſidered, either as a duty which friends mutually owed to each other, or as the beginning of a laſting friendſhip. But after the inhabitants of theſe countries became Chriſtians, they exerciſed hoſpitality to their ſtranger brethren from a ſtill nobler principle, eſpecially when theſe ſtrangers were employed in ſpreading the goſpel. For in that caſe, love to Chriſt and a regard to his religion, ſtrongly moved them to theſe kind offices, See Rom. xii 8. note 5.—From the example of Apollos mentioned Acts xviii. 27 and from what is inſinuated 2 Cor. iii. 1. concerning the falſe teachers who had come from Judea to Corinth, it appears

11 For he who *wisheth him happinefs, partaketh in his deeds, which ARE* evil.

12 Having many things to write *to* you, [1] I *did not incline TO COMMUNICATE THEM by* paper and ink; [2] (αλλα) *becaufe I hope* to come *to* you, and fpeak face to face, that our joy may be *made complete.*

11 *For he who giveth him the common falutation,* thereby expreffeth his approbation of his conduct, and *partaketh in the evils which his corrupt doctrine may occafion.*

12 *Having many things to write to you* concerning thofe deceivers who call themfelves infpired teachers, *I did not incline to communicate them by paper and ink; becaufe I hope to come to you* foon, *and to fpeak to you* freely *face to face* concerning thefe deceivers; *that our* mutual *joy may be made complete.*

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appears that when the brethren had occafion to go to any church where they were not known, they carried letters of recommendation from perfons who were acquainted with fome of the members of that church, who on the credit of thefe letters received and entertained them. Or, if thefe ftrangers had no recommendatory letters, they made themfelves known as fincere difciples of Chrift, by declaring their faith to the bifhop and elders of the church to which they came; as is infinuated in the firft claufe of the verfe under confideration. Thefe cuftoms were prudently eftablifhed in the firft age, to prevent the churches from being deceived by the heretical teachers, who very early went about diffeminating their errors.—The lady to whom the apoftle wrote this letter, being rich and of a very benevolent difpofition; perhaps alfo living in a place where the Chriftians were too few, or too poor, to have a fund for the entertainment of ftrangers, fhe might think herfelf under the more obligation to pay attention to the wants of thefe ftrangers who went about preaching the gofpel. Wherefore, to prevent her from being deceived by impoftors, the apoftle directed her to require thefe teachers to give an account of the doctrines which they taught; and if fhe found that they did not hold the true doctrine concerning the perfon of Chrift, he advifed her not to receive them into her houfe, nor even to give them the common falutation of wifhing them health and happinefs. For, among the Chriftians of that age, this wifh was not a mere compliment, as with us, but an expreffion of real good will. The apoftle's advice, therefore, was perfectly proper, becaufe they who entertained or otherwife fhewed refpect to falfe teachers, enabled them the more effectually to fpread their erroneous doctrine, to the ruin of thofe whom they deceived; confequently, as the apoftle obferves, they became partakers in their evil deeds. See Pref. Sect. 3. laft paragr.

3. *Nor wifh him happinefs.* Χαιρειν αυτῳ μη λεγετε. The Greeks ufually began their letters to each other with a wifh of health and happinefs, which they expreffed by the word Χαιρειν. Alfo, with it, they faluted

13 The children of thy elect sister greet thee. Amen.

13 Ασπαζεται σε τα τεκνα της αδελφης σε της εκλεκτης. Αμην.

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saluted one another at meeting. Wherefore the apostle's meaning is, as in the commentary; Do not express either good will to a false teacher, or approbation of his behaviour, by giving him the common salutation.

Ver. 12.—1. *Having many things to write to you.* The apostle I suppose, meant many things concerning the characters and actions of the false teachers: Perhaps also, he wished to mention the names of the false teachers whom he had in view. But these things he did not think it proper to write in a letter; especially as he proposed to visit this lady and her children soon, and to converse with them personally.

2. *I did not incline to communicate them by paper and ink.* Δια χαρτε. From this Bengelius conjectures, that in writing this letter John made use of paper, not parchment.

Ver. 13.—1. *The children of thy elect sister.* The word *elect,* here as in ver. 1. and some other passages of scripture, doth not signify *chosen*

CONCLUSION.

The frequency and earnestness with which St. John hath inculcated mutual love, his declaring that it is the only sure proof of our love to God, and his assuring us that it banisheth from the mind of the person who possesses it all fear of the judgment, may justly make us solicitous to form a just idea of so excellent a quality, and raise in us a sincere endeavour to acquire it. I therefore observe, that since the love which the gospel enjoins is a duty which is due from all to all, it cannot be that which is called *the love of esteem*, because of that none but the virtuous can be the objects: neither can it be *the love of gratitude*, since gratitude is due only to benefactors: But it must be *the love of benevolence;* an affection which all may exercise toward all: only it is more especially due to the good. Yet every kind of benevolence will not mark a person as a real disciple of Christ, nor banish from one's mind all fear of the judgment, because some may be benevolent naturally, and others may do beneficent actions merely to gain applause, or to promote some worldly purpose. Whereas the benevolence peculiar to the real disciples of Christ, is that alone which proceeds from love to God, and from a regard to his will. So John hath told us, chap.

13 The children of thy elect [1] sister *salute* thee. [2] Amen.

13 *The children of thy excellent sister*, who are now with me, desire me in their name to *wish thee health and happiness* in token of their love. *Amen.*

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chosen from eternity to salvation. For the apostle could not know that the lady's sister was so elected, unless the matter had been made known to him by a particular revelation, which is not alleged to have been the case, by any who so interpret *election.* But it signifies a person of an excellent character: such by the Hebrews being called *elect persons*, Ess. iv. 41.

2. *Salute thee.* Ασπαζεται σε. The salutations which the Christians in the first age gave to each other, were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only: but they were wishes of health and happiness to their souls, and expressions of the most sincere love. See 3 John ver. 2.—The apostle sent this lady the salutation of the children of her excellent sister, to intimate to her that they were all Christians, and that they persevered in the true doctrine of the gospel. Probably they and their mother lived in the city, or place of the country, where the apostle had his residence.

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chap. v. 2. *By this we know that we love the children of God* in a right manner, *when we love God, and* from that principle, keep his *commandments*, particularly his commandment to love one another: *Not* however *in word or in tongue* only, *but in truth and in deed*, by doing them good according to our power. If so our love to each other is to be judged of and measured, not so much by the warmth of our affection, for that depends on one's natural temper, as by our doing good to others from a regard to the commandment or will of God.—That true Christian love consists in beneficence, John hath taught us by telling us, that as the love of God to us consists in his doing us good continually, so our love to one another consisteth in doing them good, even to the laying down our lives for them, 1 Epist. iii. 16.—According to this view of *love*, persons whose natural temper does not admit of great warmth of affection, but who from an habitual regard to the will of God do all the good they can to others, really possess a greater degree of the love which Christ hath enjoined, than those persons, who, having warmer affections, are moved to do acts of beneficence, merely from natural disposition, without any regard to the will of God.

If the love which Christ hath enjoined consists in beneficence, how fortunate are those to whom God hath given the means of

 doing

doing good, not only to their own relations and friends, but to the poor and needy who apply to them; and how cogent are the obligations which God hath laid on the great, the powerful, and the rich, to be general benefactors to mankind, by doing good and communicating. Being thus imitators of God in his greatest attribute, they do what is more acceptable to him than sacrifice, according to the saying of the heathen poet Menander, translated in Adventurer, No. 105. "He that offers in sacrifice, "O Pamphilus, a multitude of bulls and of goats, of golden vestments, or purple garments, or figures of ivory, or precious "gems, and imagines by this to conciliate the favour of God, "is grossly mistaken, and has no solid understanding. For he "that would sacrifice with success, ought to be (χρησιμον) *beneficent*, no corrupter of virgins, no adulterer, no robber or murderer for the sake of lucre. Covet not, O Pamphilus, even "the thread of another man's needle; for God, who is near "thee, perpetually beholds thy actions."

'Temperance, and justice, and purity, are here inculcated in 'the strongest manner, and upon the most powerful motive, the 'Omniscience of the Deity, at the same time, superstition and 'the idolatry of the heathen are artfully ridiculed. I know not 'among the ancients any passage that contains such exalted and 'spiritualized thoughts of religion.'

A NEW

A NEW

LITERAL TRANSLATION

OF THE

THIRD EPISTLE OF THE APOSTLE

J O H N.

PREFACE.

Sect. I. *Of the Authenticity of the Third Epiſtle of John.*

FOR the proofs of the authenticity of this epiſtle, ſee Pref. 2 John Sect. 1. To which may be added, that in the third epiſtle, we find ſome ſentiments and expreſſions which are uſed in the ſecond. Compare ver. 4. with 2 epiſtle, ver. 4. and ver. 13, 14. with 2 epiſtle, ver. 12.

Sect. II. *Of the Perſon to whom this Epiſtle was written.*

This ſhort letter is inſcribed to a perſon named *Gaius;* or according to the Latin orthography, *Caius;* a common name, eſpecially among the Romans. In the hiſtory of the Acts, and in the epiſtles, we meet with five perſons of this name.—

1. There

1. There is a Caius who was with St. Paul in Ephesus, during the riot of Demetrius, and who is called *A man of Macedonia*, and *Paul's companion in travel*, Acts xix. 29.—2. A Caius is mentioned, Acts xx. 4. called *Caius of Derbe*, which was a city of Lycaonia or Isauria. Probably he was a person different from the Macedonian Caius, though like him he was Paul's assistant in preaching the gospel. Caius of Derbe accompanied Paul to Jerusalem with the collection for the saints. Probably, therefore, he was chosen by the churches of Lycaonia, their messenger for that effect.—3. Paul, writing from Corinth to the church of Rome, speaks of a Caius with whom he lodged, Rom. xvi. 23. who was a very benevolent person, and in opulent circumstances. For the apostle called him *his host*, and the host of the whole church of Corinth. Wherefore as the Caius, to whom John wrote his 3d epistle, was in like manner a very benevolent person, and in good circumstances, Bede, and after him Lightfoot, conjectured that he was the Caius, who in Paul's epistle to the Romans sent his salutation to the church at Rome. —4. The same apostle mentions his having baptized one of the name of Caius at Corinth, 1 Cor. i. 14. Probably he was the person whom in his epistle to the Romans, which was written from Corinth, Paul calls *his host*, and *the host of the church.*—5. There was a Caius to whom John wrote this third epistle. Him Estius and Heuman thought a different person from all those above mentioned, because the apostle by numbering him among his children, ver. 4. hath insinuated that he was his convert, which they suppose he could not say of any of the Caius's mentioned above.

In the ancient history of the church, we meet with three persons of the name of Caius. One of them a bishop of Ephesus, another of Thessalonica, and a third of Pergamos; all about this time.—Whiston and Mill have said, that the bishop of Pergamos was the Caius to whom John wrote his third epistle. But as Lardner observes, they said this on the testimony of the pretended apostolical constitutions, which in the present affair are of no authority at all. Besides, from the epistle itself it is evident, that Caius, to whom it was written, was at that time a person in a private station.

Lardner's

Lardner's account of Caius is, that "he was an eminent "Chriſtian, who lived in ſome city of Aſia not far from Ephe- "ſus, where St. John chiefly reſided after his leaving Judea. "For ver. 14. The apoſtle ſpeaks of ſhortly coming to him: "which he could not well have done if Caius lived at Co- "rinth, or any other remote place." Canon, vol. iii. p. 293.

Caius being neither a biſhop nor a deacon, but a private member of ſome church, of which the apoſtle took the inſpection, his hoſpitality to the brethren, and to the ſtrangers who came to him, is a proof that he poſſeſſed ſome ſubſtance, and that he was of a very benevolent diſpoſition.—Grotius thought Caius a good Chriſtian, who lived in one of the churches or cities mentioned in the Revelation.—However, as John hath not ſuggeſted any circumſtance, by which we can diſtinguiſh his Caius from others of the ſame name, it is impoſſible to ſay with any certainty who he was, or where he lived.

Sect. III. *Of the Apoſtle's Deſign in writing his Third Epiſtle, and of the Perſons who are mentioned in it by Name.*

It doth not ſeem to have been John's deſign in writing to Caius, either to guard him againſt the attempts of the heretical teachers who were gone abroad, or to condemn the errors which they were at great pains to propagate: But only, in the firſt place, to praiſe Caius for having ſhewed kindneſs to ſome brethren and ſtrangers, who, in journeying among the Gentiles, had come to the place where Caius reſided; and to encourage him to ſhew them the like kindneſs, when they ſhould come to him again in the courſe of their ſecond journey.—In the next place, he wrote this letter for the purpoſe of rebuking and reſtraining one Diotrephes, who had arrogantly aſſumed to himſelf the chief direction of the affairs of the church, of which Caius was a member: and, who had refuſed to aſſiſt the brethren and ſtrangers above mentioned; and even had hindered thoſe, from receiving and entertaining them, who were deſirous to do it.—In the third place, the apoſtle wrote this letter to commend an excellent perſon named Demetrius, who, in diſpoſition and be-

haviour, being the reverse of Diotrephes, the apostle proposed him as a pattern, whom Caius and the rest were to imitate.

Commentators are not agreed in their accounts of *the brethren* and *the strangers*, to whom Caius shewed kindness, as they passed through his city.—Grotius and Lampe thought these strangers were believing Jews, who had been driven out of Palestine by their unbelieving brethren, or, who had been forced away by the calamities brought on that country during the Jewish war; and had come into Asia, in hopes of obtaining assistance from the Christians in that province; or perhaps of obtaining a settlement among them.—Grotius supposes Diotrephes would not receive these *strangers*, nor even *the brethren*, that is, the Christians who were of his acquaintance, because they joined the rites of the law with the gospel. This, likewise, was the opinion of Le Clerc and Beausobre. Wherefore, according to these authors, Diotrephes was a Gentile convert, and zealous for the freedom of the Gentiles from the yoke of the law. But Mosheim rejects their opinion, as having no foundation in antiquity.—Others think these strangers were Gentile converts, whom Diotrephes, a Jew zealous of the law, would not receive, because they did not observe the rites of Moses. That opinion Benson adopted, founding it on this circumstance, that Diotrephes *did not receive John*; that is, did not acknowledge his authority as an apostle. For he thi ks, none but the Judaizing teachers denied the authority of the apostles.

The brethren, who were hospitably entertained by Caius, were some believers who had gone from Ephesus to the church where Caius abode. For they are said to have praised his liberality, in the presence of the church over which John presided. Probably they belonged to that church as members.—Further, since the apostle desired Caius to help these brethren and strangers forward on their journey, it implieth that they had gone forth, or were going forth, on a second journey among the Gentiles, in which they proposed to visit Caius again.—Estius conjectures, that John sent this letter to Caius by them.

The account given ver. 7. of the purpose for which the brethren and strangers went forth to the Gentiles, inclines me to think they were preachers: *For his name's sake they went forth.*

forth. Bede however informs us, that anciently two interpretations were given of these words. The first was, *For his name's sake they went forth to preach the gospel.* The second, *For the faith and profession of the holy name of Christ, they were expelled from their native country.* Heuman adopts the latter interpretation, and often calls these strangers, *exiles;* and saith they were Gentiles. But, as *the brethren* are distinguished from *the strangers*, and as it is said that they bare witness to Caius's love before the church, it is reasonable to think *these brethren* were members of the church over which St. John presided.—And with respect to *the strangers*, without determining in this place, whether they were exiles from their own country or not, I suppose, that having come to the place where the brethren, of whom the apostle speaks, dwelled, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren, were preachers, as above observed. For, if they were only persons in want, it was no commendation of them *that they went forth taking nothing of the Gentiles:* because standing in need of alms, it was their duty, not only to receive, but even to ask alms for the support of their life, from the unbelieving Gentiles; especially as, in many places, there may have been no Christians, to whom they could apply for relief. Whereas if they were preachers, they were greatly to be praised, when, in imitation of the apostle Paul, they supported themselves by their own labour, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said, ver. 8. *We therefore ought to receive such, that we may be joint labourers in the truth.* For the terms *labourers*, and *joint-labourers*, are always, in the apostolical writings, applied to preachers of the gospel, or to those who in some way or other assisted the preachers of the gospel. These things Lardner did not attend to, when he said, "I see nothing "that should lead us to think preachers are spoken of, but only "persons in want."

Commentators

Commentators are no lefs divided concerning the character and office of Diotrephes. – Erafmus in his paraphrafe faith, Diotrephes was the author of a new fect. This likewife was Bede's opinion. But, as other learned men have well argued, if Diotrephes had been a corrupter of the Chriftian doctrine, the apoftle, without doubt, would have cautioned Caius, and all the members of his church, to have avoided him, as he defired the elect lady to avoid the falfe teachers, of whom he wrote in his letter to her. But this, as Lamy obferveth, he did not do. He only reproved the pride of Diotrephes, his contempt of the apoftle's authority, but efpecially his ordering the members of his church, not to fhew kindnefs to the brethren and the ftrangers who applied to them for relief.

It is the opinion of many, that Diotrephes was a bifhop in the church where he refided, and of which Caius was a member. In fupport of their opinion they obferve, Firft, that he is faid to have hindered thofe, from receiving the brethren and the ftrangers, who were willing to fhew them kindnefs; and to have caft them out of the church, who, contrary to his orders, continued to entertain them.—Next, they take notice that the apoftle faid to Caius, ver. 9. *I would have written to the church; but Diotrephes, who loveth to rule them, doth not receive us.* The apoftles wrote moft of their letters to the *churches*, that is, to the whole body of Chriftians living in a particular place, and fent them to the bifhops and elders of thefe churches, to be by them read in the public affemblies, for the inftruction of their people. But, as Diotrephes did not acknowledge John's authority, he had reafon to fear that, if he had written to the church, and had fent his letter to Diotrephes to be read by him publicly to the brethren, he would have fuppreffed it by virtue of his epifcopal authority. Or, if it had been read to the church without his confent, he would have rendered it ineffectual by means of his adherents.

Heuman thought that Diotrephes was a deacon; and that having the charge of the church's ftock, he had it in his power to refufe relief to the brethren and the ftrangers who applied to him; and that by fo doing he caft them out of the church,

that

that is, obliged them to depart. But Lardner, who fuppofeth Diotrephes to have been a bifhop, argueth, that as he loved to rule every thing in his church according to his own pleafure, his office as bifhop, enabled him to reftrain the deacons from employing any part of the church's ftock, in relieving the brethren and the ftrangers.

Demetrius, who is fo highly praifed by the apoftle in this letter, is thought to have held fome facred office in the church of which Caius was a member. But Benfon rejects this opinion, becaufe, on that fuppofition, Caius muft have known him fo well, as to need no information concerning his character from the apoftle. Benfon therefore believed him to be the bearer of this letter, and one of the brethren who went out to preach to the Gentiles.—But whoever Demetrius was, his character and behaviour were the reverfe of the character and behaviour of Diotrephes. For the apoftle fpeaks of him as one who was efteemed of all men, and whofe behaviour in every refpect was conformable to the gofpel; in fhort, one to whom the apoftle himfelf bare the moft honourable teftimony. This high character of Demetrius, John wrote to Caius, that he and all the members of the church, might imitate him rather than Diotrephes, whofe arrogance, uncharitablenefs, and contempt of the apoftle's authority, were fo great, that he threatened to punifh him for thefe enormities when he vifited Caius; which he promifed to do foon, that he might have an opportunity of fpeaking with Caius face to face concerning that imperious man.

Sect. IV. *Of the Date of the Second and Third Epiftles of John.*

Of the time of writing the fecond and third epiftles of John, nothing, as Lardner obferves, can be faid with certainty. But he tells us, " Mill places them about the fame time with the " firft; that is, in the year 91 or 92. Whifton fuppofeth that " they were all three written about the year 82 or 83. I " imagine, that St. John was fomewhat advanced in age, and " that he had refided a good while in Afia, before he wrote any

" of

"of these epistles; consequently I am disposed to think that "these two were not writ sooner than the first. And, as it "was before argued that the first epistle was written about the "year 80, these two may be reckoned to have been writ be- "tween the years 80 and 90." Thus far Lardner, Can. vol. iii. p. 313.

In the preface to the first epistle, I have attempted to shew from the epistle itself, that it was written about the time of the destruction of Jerusalem. But there is nothing in the second and third epistles leading us to think they were written so early. We may therefore fix their date as late as Lardner hath done; or even later, when John was so old as with much propriety to take the title of *the elder*, or aged apostle, by way of eminence.

View and Illustration of the Matters contained in this Epistle.

TO encourage Caius to persevere in that virtuous course, by which he had obtained the love of all who knew him, John, in the inscription of this letter, declared his own love to him, on account of the uncommon goodness of his character and actions, ver. 1.—and prayed to God to prosper him in his spiritual concerns, ver. 2.— and told him what joy it gave him, when the brethren who had been assisted by him, brought him the welcome news of his perseverance in the true doctrine of the gospel, ver. 3.—because the apostle's greatest joy was to hear that his disciples walked in the truth, ver. 4.—Next, he praised Caius as acting agreeably to the gospel, when he shewed kindness to the brethren and to the strangers, who had applied to him for succour in their straits, ver. 5.—And to encourage him to persevere in these charitable christian offices, he told Caius, that the brethren and strangers, when they returned, bare an honourable testimony to his love, publicly before the church over which John presided. And, as they were, at the time this letter was written, making a second journey among the Gentiles, he told him, if he helped them forward a second time, in a manner worthy of God whom they served, by succouring them, he would still do a good work acceptable to God, ver. 6. —Because these brethren and strangers, for the sake of publishing the name of Christ and the doctrine of the gospel among the Gentiles, were gone forth, as formerly, with a resolution of taking nothing on the score of maintenance from the Gentiles, notwithstanding they greatly benefited the Gentiles by preaching the gospel to them, ver. 7.—For which cause, all who had the furtherance of the gospel at heart, he told him, were bound to shew such persons kindness, that they might be joint-labourers with them in spreading and establishing the truth, ver. 8.

Next he told Caius, that he would have written the same exhortation to the church of which he was a member; but he had abstained from writing, because Diotrephes, who ruled every thing in that church according to his own humour, did not acknowledge his apostolical authority; thereby insinuating, that Demetrius probably would have suppressed any letter which the apostle might write, ver. 9.—He added, that because Diotrephes did not acknowledge his authority, he would, when he came among them, put him in mind of his deeds; his prating against the apostle with malicious words, his not receiving the brethren and the strangers who had applied to him in their straits for relief, his hindering the members of his church from assisting

them, who were difpofed to do it, and his cafting thofe out of the church who had perfevered in affifting them, contrary to his arbitrary orders. By this, I think, the apoftle threatened to exercife his miraculous power in punifhing Diotrephes for his evil deeds, ver. 10.—But beloved, faid he, do not imitate what is evil in Diotrephes, but what is good in Demetrius, one of your own church. For he who doth good actions is begotten of God; but he who doth evil actions hath not feen God; he hath no right knowledge of God, ver. 11.—He then told Caius, that Demetrius was every way worthy of being imitated, becaufe he was praifed not only by all good men, but by the gofpel itfelf, his temper and actions being conformable to the precepts of the gofpel, in every refpect. To thefe honourable teftimonies John added his own approbation of Demetrius's character, which Caius knew to be a true teftimony, becaufe he knew

OLD TRANSLATION.

VER. 1 The elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wifh above all things that thou mayeft profper and be in health, even as thy foul profpereth.

3 For I rejoiced greatly when the brethren came and teftified of the truth that is in thee, even as thou walkeft in the truth.

GREEK TEXT.

1 Ὁ πρεσβυτερος Γαιω τω αγαπητω ὃν εγω αγαπω εν αληθεια.

2 Αγαπητε, περι παντων ευχομαι σε ευοδουσθαι και ὑγιαινειν, καθως ευοδουται σου ἡ ψυχη.

3 Εχαρην γαρ λια ερχομενων αδελφων, και μαρτυρουντων σου τη αληθεια, καθως συ εν αληθεια περιπατεις.

Ver. 1.—1. *The elder.* This appellation fignifies *the aged apoftle.* See Pref. to 2 John, Sect. 1. penult paragr.

2. To *Caius* (See Pref. Sect. 2.) *the beloved, whom I love in truth.* See 2 John, ver. 1. note 5.

Ver. 2.—1. *Beloved, I pray that with refpect to all things thou mayeft profper.* In the Greek it is, περι παντων ευχομαι σε ευοδουσθαι, which in our Bible is rendered, *I wifh above all things that thou mayeft profper.*—Beza's tranflation is, *Deum oro de omnibus rebus; I pray God concerning all things;* things temporal as well as things fpiritual, *that thou mayeft profper.* In this tranflation Beza is followed by Eftius, and Erafmus Schmidius.—Doddridge's tranflation is, *Beloved, I pray that in refpect of all things.*

2. *Thou*

knew that the apoſtle never praiſed any perſon from flattery, ver. 12.—He told him farther, that he had many things to write to him concerning the unchriſtian temper and conduct of Diotrephes; but he would not commit them to paper, leſt his letter falling into other hands, might be ſhewed to that imperious man, and enrage him againſt Caius, ver. 13.—But he hoped to viſit Caius ſoon, and then would ſpeak to him mouth to mouth freely concerning Diotrephes. In the mean time to teſtify his eſteem of Caius, he gave him his apoſtolical benediction, together with the ſalutation of all the faithful who were with him; and whom he named *the friends*, becauſe they were the friends of Chriſt, and lived in ſtrict friendſhip with each other. Laſtly, he deſired Caius in his name, to wiſh health and happineſs to all the faithful in his church, whom he termed *the friends*, becauſe they alſo were the friends of Chriſt, and lived in the ſtricteſt friendſhip with each other, ver. 14.

NEW TRANSLATION.

VER. 1 The elder[1] to *Caius the beloved*, whom I love *in truth.*[2]

2 Beloved I *pray* that (περι, 279.) *with reſpect to* all things[1] thou mayeſt proſper[2] and be in health, even as thy ſoul proſpereth.[3]

3 For I rejoiced greatly[1] when the brethren[2] came and *bare witneſs to thy* truth,[3] even as thou walkeſt *in truth.*

COMMENTARY.

VER. 1 *The elder to Caius the beloved* of all who know him, *whom I* alſo *love moſt ſincerely.*

2 *Beloved*, having the higheſt opinion of thy faith and love, *I pray* to God *that with reſpect to all things thou mayeſt proſper, and be in health to as great a degree as thy ſoul proſpereth* in faith, and love, and every virtue.

3 *For I rejoiced greatly, when the brethren* who went to the church of which thou art a member, *came* back, *and informed me of thy holding the true faith of the goſpel, and of thy walking agreeably to that true faith.*

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2. *Thou mayeſt proſper.* Ευοδεσθαι, ſignifies to go on ſafely and ſucceſsfully in a journey. Hence it ſignifies to be proſperous in general.

3. *And be in health, even as thy ſoul proſpereth.* From John's uſing the word ὑγιαινειν, ſome conjecture that Caius was of a ſickly conſtitution of body: and from his wiſhing him proſperity, they fancy that Caius had ſuſtained conſiderable worldly loſſes. But I ſee no reaſon for either of theſe conjectures. His wordly affairs, at the time John wrote to him, were ſuch as enabled him to lodge and entertain the brethren and ſtrangers, who applied to him for relief. Perhaps alſo,

he

4 I have no greater joy than to hear that my children walk in truth.

4 Μειζοτεραν τυτων ουκ εχω χαραν, ἱνα ακυω τα εμα τεκνα εν αληθεια περιπατυντα.

5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers;

5 Αγαπητε, πιστον ποιεις ὁ εαν εργαση εις τυς αδελφυς και εις τυς ξενυς,

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he gave them money to defray the expences of their journey among the Gentiles.—But be this as it may, it is evident that Caius had made himself remarkable among the Christians in that part of the world, for his many virtues. For the apostle made his proficiency in the Christian graces, the measure of that temporal prosperity and health which he wished to him, not for his own sake alone, but for the benefit of the church. Wherefore, in the apostle's wish, there was a delicate insinuation, that if Caius's riches, of which he had made so good an use, and his bodily health, were in proportion to his virtues, they would be very great, and the continuance of his life and health would be a singular blessing to the church.

Ver. 3.—1. *For I rejoiced greatly.* The connexion in which this verse stands with ver. 2. where the apostle told Caius, that he prayed for him, teacheth us, that the most proper expression of our joy for the happiness and virtue of our friends, is to give thanks to God for the same, and to pray that these blessings may be continued to them.

2. *When the brethren came.* That ερχομενων is rightly rendered *came*, See proved, 2 John, ver. 7. note 1.—The brethren here spoken of, seem to have been those mentioned ver. 5. who having been sent by the apostle, either to convert the Gentiles, or to water the Gentile churches already planted, had been hospitably entertained by Caius, and perhaps assisted by him with money: and who, on their return to the apostle, had in a meeting of the church over which he presided, given an account of Caius's perseverance in the true faith, and declared the great kindness which he had shewed to them, ver. 6. which was the more acceptable to them, as they had generously resolved to take nothing for their maintenance from the Gentiles, to whom they preached the gospel.

3. *And bare witness to thy truth.* The apostle emphatically terms Caius's joining works of charity, with faith in the doctrines of the gospel, *his truth.* For there is no true faith without good works: It always produces good works; neither are any works good, but such as proceed from faith. The two joined, constitute the truth of religion.

Ver. 4.—1. *I have no greater joys than those which I have.* In the new translation of this clause I have supplied the words, *which I have*; because the plural demonstrative pronoun τυτων construed, as it must be,

4 I have no greater *joys* than *those WHICH I HAVE*[1] (ἱνα, 199.) *when I* hear[2] my children[3] *are walking* in truth.

4 *I have no greater joys than those which I have, when I hear my disciples are walking in the true faith of the gospel.*

5 Beloved, thou doſt faithfully[1] *what thou performeſt for* the brethren, and *for the* ſtrangers.[2]

5 *Beloved, thou doſt agreeably to the faith* which thou profeſſeſt, *what thou performeſt for the brethren* who are gone forth to preach the goſpel, *and for the ſtrangers* who aſſiſt them in that good work.

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be, with μειζοτεραν χαραν, cannot be tranſlated without the addition of theſe words.—Rich. Baxter's note on this verſe is good. "True "miniſters rejoice more for the welfare of men's ſouls, than in their "procuring wealth and worldly honours." See 2 John, ver. 4. note 2.

2. *When I hear.* So ἱνα ακȣω muſt be tranſlated. This uſe of ἱνα is thought by ſome a peculiarity in John's ſtyle. See however, Eſſ. iv. 199.

3. *My children.* I think John, by reckoning Caius in the number of his children, means to tell us that Caius was converted by him. Others however are of opinion, that the apoſtle gave to thoſe who were under his inſpection, the appellation of εμα τεκνα *my children*, to expreſs his tender affection to them, and his concern for their welfare. And in ſupport of their opinion they obſerve, that the term *children*, is uſed to expreſs affection, 1 John ii. But the terms uſed in that chapter are τεκνια μȣ, *my little children*, and παιδια, *young children*, which ſtrongly expreſs affection. See 1 John ii. 1. note 1. Whereas here, εμα τεκνα, *my children*, denotes ſimply the relation of children to their father.

Ver. 5.—1. *Beloved, thou doſt faithfully.* Πιϛον ποιεις. *Thou doſt a faithful thing:* a thing becoming a faithful perſon; or one who is a real believer.

2. *What thou performeſt for the brethren, and for the ſtrangers.* As *the brethren* are here diſtinguiſhed from *the ſtrangers*, *the brethren* I ſuppoſe were members of the church over which John preſided. Accordingly it is ſaid of them, ver. 7. that they went forth from the place of their reſidence, which I ſuppoſe was Epheſus or ſome other city of Aſia where John abode, to publiſh the name of Chriſt as the Son of God to the Gentiles in thoſe parts. And at their return from their firſt journey, they bare witneſs to the faith and love of Caius in the preſence of the church from which they went forth. But *the ſtrangers* were poor Chriſtians who, as Heuman ſuppoſes, having been driven from their habitation by their perſecutors, had come to the city where Caius dwelt, in the hope of finding relief. And happening to meet the brethren there, they joined them in their firſt journey among the Gentiles.—To ſhew how unfaithfully the Papiſts have tranſlated the ſcriptures, Benſon takes notice that to give countenance to their

 pilgrimages,

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

6 Ὁι εμαρτυρησαν σε τῃ αγαπῃ ενωπιον εκκλησιας· ὃς καλως ποιησεις προπεμψας αξιως τε Θεε.

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

7 Ὑπερ γαρ τε ονοματος αυτε εξηλθον, μηδεν λαμβανοντες απο των εθνων.

8 We, therefore, ought to receive such, that we might be fellow-helpers to the truth.

8 Ἡμεις εν οφειλομεν απολαμβανειν τες τοιετες, ἱνα συνεργοι γινωμεθα τῃ αληθειᾳ.

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pilgrimages, they have, in some of their versions of this passage, translated the clause και εις τες ξενες *and to pilgrims*. With the same view they have translated, ει εξενοδοχησεν, 1 Tim. v. 10. *If she hath lodged pilgrims*. See another instance, James v. 11. note.—These examples shew, of what importance, toward the faithful translation of the sacred oracles, it is to give the true literal meaning of the words, as far as it can be done with propriety.

Ver. 6.—1. *These have borne testimony to thy love, in the presence*, &c. Since the apostle represents *the strangers*, as joining *the brethren* in bearing witness to Caius's love before the church, from which the brethren went forth to the Gentiles; also since in ver. 7. these strangers are represented as having gone forth with the brethren to the Gentiles, it is probable, as was observed in note 2. on ver. 5. that these strangers met the brethren in the city, or place, where Caius lived, and joined them in their journey to the Gentiles; and accompanied them, when they returned to the church from which they had come.

2. *Whom if thou help forward on their journey*. These brethren and strangers, it seemeth, proposed to undertake a second journey, or had undertaken it, for the purpose of preaching to the Gentiles. The apostle therefore requested Caius, still to assist them in executing their pious resolution by entertaining them. For in the language of scripture, *to help forward on a journey*, signifies, not only to accompany a person in a part of his journey, Acts xxi. 5. but also to furnish him with necessaries for his journey, Tit. iii. 13.

Ver. 7.—1. *Because for his name's sake they went forth*. For the different interpretations of these words given by the ancient commentators see Pref. Sect. 3. par. 4.—I think these brethren and strangers were preachers, who had gone forth among the Gentiles for the sake of making known to them *the name of Christ*, that is, his character as the Son of God, and his office as Saviour of the world; because, as was observed, Pref. Sect. 3. par. 4. if these strangers had been merely persons

6 ('Οι, 67.) *Theſe* have borne *teſtimony to* thy (αγαπη) *love in the preſence of* the church;[1] whom if thou *help* forward on their journey[2] *in a manner worthy of God, thou wilt* do well.

6 *Theſe* brethren and ſtrangers, *have borne an honourable teſtimony to thy benevolence in the preſence of the church* here, *whom if thou help forward on their* ſecond *journey*, by entertaining them and ſupplying them with neceſſaries, *in a manner worthy of God*, who reckons what is done to his diſtreſſed ſervants as done to himſelf, *thou wilt do well.*

7 Becauſe for his name's ſake they went forth[1] *receiving* nothing *from* the Gentiles.[2]

7 *Becauſe, for making the name of Chriſt* as the Son of God *known* among the Gentiles, *they went forth, and received nothing* on the ſcore of maintenance *from the Gentiles* to whom they preached, that their preaching might be the more acceptable.

8 We, therefore, ought to *entertain*[1] ſuch, that we *may* be *joint labourers in* the truth.

8 *We therefore*, who do not undertake expenſive journies for the ſake of preaching the goſpel, *ought to entertain in our houſes thoſe who do ſo, that* in this manner *we may be joint labourers* with them *in* ſpreading *the goſpel.*

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perſons in want, there was no reaſon for their not receiving aſſiſtance from the Gentiles, whether converted or unconverted.

2. *Receiving nothing from the Gentiles.* It is not clear whether the apoſtle meant the converted, or the unconverted Gentiles, or both. I am of opinion that he meant both; becauſe if the brethren and the ſtrangers were preachers, they may have prudently reſolved to receive neither entertainment nor money from the Gentiles, leſt it might have marred the ſucceſs of their preaching among them, when they found the reception of the goſpel attended with expence. This at leaſt was the conſideration which determined the apoſtle Paul to preach the goſpel *gratis.*—The commentators who think theſe brethren and ſtrangers were ſimply *poor Chriſtians* who had been driven from their homes by their perſecutors, ſuppoſe that they received nothing from the unconverted Gentiles, leſt it might have given them occaſion to ſay that there was no charity among the Chriſtians.

Ver. 8. *We therefore ought to entertain ſuch.* See Luke xv. 27. Galat. iv. 5. where Απολαμβανειν, ſignifies, ſimply *to receive*, which, in the language of the New Teſtament, means to lodge and entertain a perſon in one's houſe; to keep company with him, as one whom we eſteem. Wherefore the apoſtle's ſentiment in this precept is, that

ſuch

9 I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

9 Εγραψα τῃ εκκλησια· αλλ' ὁ φιλοπρωτευων αυτων Διοτρεφης ουκ επιδεχεται ἡμας·

10 Wherefore, if I come, I will remember his deeds which he doeth, prating againſt us with malicious words; and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth *them* out of the church.

10 Δια τουτο, εαν ελθω, ὑπομνησω αυτου τα εργα ἁ ποιει, λογοις πονηροις φλυαρων ἡμας· και μη αρκουμενος επι τουτοις, ουτε αυτος επιδεχεται τους αδελφους, και τους βουλομενους κωλυει, και εκ της εκκλησιας εκβαλλει.

ſuch of the brethren as had not devoted themſelves to the preaching of the goſpel, but followed their ordinary occupations at home, were bound to contribute according to their ability toward the maintenance of thoſe who went about preaching the goſpel. And to render his exhortation the more acceptable to them, he included himſelf in the exhortation : *We ought to entertain ſuch.*—Benſon thinks Caius was a Jewiſh Chriſtian, and that the apoſtle's exhortation was directed particularly to Jewiſh believers, who if they contributed towards the ſupport of thoſe who preached the goſpel to the Gentiles, would thereby ſhew their earneſt deſire of the converſion of the Gentiles.

Ver. 9.—1. *I would have written to the church.* Εγραψα τῃ εκκλησια. Six or ſeven MSS. read here εγραψα αν, which is followed by the Vulgate; *ſcripſiſſem.* The ſecond Syriac likewiſe and the Coptic verſions follow that reading, which I ſuppoſe is genuine; becauſe if the common reading is retained, the particle αν muſt be ſupplied; as is plain from what follows, where the apoſtle, in apology for not writing to the church, adds, *But Diotrephes, who loveth to rule them, doth not receive us;* doth not acknowledge me as an apoſtle.—The letters which the apoſtles wrote to the churches were all ſent to the biſhops and elders in theſe churches, to be by them read to the people in their public aſſemblies. See Eſſ. ii. page 73. If Diotrephes was a biſhop or elder of the church to which John would have written, he might ſuſpect that that imperious arrogant man would have ſuppreſſed his letter: conſequently to have written to a church of which he had uſurped the ſole government, would have anſwered no good purpoſe.—The tranſlation of this clauſe in our Engliſh Bible repreſents the apoſtle as ſaying that he had written a letter, which is now loſt. This to ſome may appear a difficulty. But the tranſlation I have given, which is ſupported by ſeveral MSS. and by the Vulgate verſion, obviates that difficulty.

2. But

9 (Εγραψα, supply αν) I *would have written*[1] *to* the church; but Diotrephes,[2] who loveth *to rule them*, *doth not receive us.*[3]

9 *I would have written* the same exhortation *to the church*, of which thou art a member: *But Diotrephes who loveth to rule them* according to his own humour, *doth not acknowledge my authority* as an apostle of Christ.

10 *For this cause, when* I come, I will *bring his deeds to remembrance*[1] which he *practiseth*, prating against us with malicious words, and not content therewith, *he doth not himself* receive the brethren, and forbiddeth them *who* would, and casteth THEM out of the church.[2]

10 *For this cause, when I come I will bring his deeds to* his *remembrance;* I will punish him for his deeds; *which he practiseth, prating against me with calumnious speeches*, as if I were no apostle, but had assumed that office. *And not content therewith, he doth not himself shew kindness to the brethren* in their journey to the Gentiles, *and forbiddeth them who are disposed to entertain them;* and *casteth them out of the church*, when they do so contrary to his orders.

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2. *But Diotrephes who loveth to rule them,* namely, who are members of his church.—From Diotrephes's loving to rule the church of which Caius was a member, many have supposed him to have been the bishop of that church. Besides, they think if he had been a private person only, he could not have hindered any letter which the apostle might have written to that church from being read in it, and from having its due effect.—See the preface to this epistle, Sect. 3. paragr. 3. from the end.

3. *Doth not receive us.* On this circumstance Benson founds his opinion that Diotrephes was a bigotted Judaizing teacher. For he thinks the persons who denied John's authority as an apostle, were the Judaizers only, and not the Gentile teachers.

Ver. 10.—1. *I will bring his deeds to remembrance which he practiseth.* Ὑπομνησω properly signifies to bring another to the remembrance of a thing; and it is so translated Jude, ver. 5.—In thus speaking, the writer of this epistle shewed himself to be Diotrephes's superior. It is therefore highly probable that the writer of the third epistle of John, was not the person called by the ancients *John the presbyter,* but *John the apostle.*—Heuman and Lardner are of opinion, that the apostle only meant that he would put Diotrephes in mind of his evil deeds, and endeavour to persuade him to repent of them by mild admonitions. But there is no occasion to give a mild sense to the apostle's words. For allowing that John threatened to punish Diotrephes for his insolence in prating against him with malicious words, and for his uncharitableness in refusing to entertain and assist the brethren and the strangers, his threatening did not proceed from resentment,

11 Beloved, follow not that which is evil, but that which is good. He that doth good is of God: but he that doth evil hath not feen God.

12 Demetrius hath good report of all *men*, and of the truth itfelf; yea, and we *alfo* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

11 Αγαπητε, μη μιμȣ το κακον, αλλα το αγαθον. ὁ αγαθοποιων, εκ τȣ Θεȣ εϛιν· ὁ δε κακοποιων, ȣχ ἑωρακε τον Θεον·

12 Δημητριω μεμαρτυρηται ὑπο παντων, και ὑπ' αυτης της αληθειας· και ἡμεις δε μαρτυρȣμεν, και οιδατε ὁτι ἡ μαρτυρια ἡμων αληθης εϛι.

13 Πολλα ειχον γραφειν, αλλ' ȣ θελω δια μελανΘ· και καλαμȣ σοι γραψαι.

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fentment, but from zeal for the interefts of religion, in which he is to be commended; becaufe as Whitby remarks on this verfe, "Private "offences againft ourfelves muft be forgiven, and forgotten; but "when the offence is an impediment to the faith, and very pre-"judicial to the church, it is to be oppofed, and publicly re-"proved."

2. *He doth not himfelf receive the brethren, and forbiddeth them who would, and cafteth them out*, &c. Becaufe Caius, who fhewed great kindnefs to the brethren and the ftrangers, doth not feem to have been caft out of the church by Diotrephes, Heuman contends that the perfons who were caft out of the church, were not thofe who fhewed kindnefs to the brethren and to the ftrangers, but the brethren and ftrangers themfelves, whom he obliged to leave the church, by denying them relief himfelf, and by hindering others from relieving them. In fupport of this interpretation, it is but fair to obferve that the relative pronoun often expreffeth, not the near, but the remote antecedent, Eff. iv. 63. Yet I doubt that Heuman's interpretation doth not give the true meaning of the paffage.—Some Commentators, by Diotrephes's cafting the perfons fpoken of, out of the church, underftand his excommunicating them; a fenfe of the phrafe which is fuitable to Diotrephes's infolent and arrogant difpofition, and agreeable to the fuppofition that the perfons whom he caft out of the church, were thofe who relieved the brethren and the ftrangers.

Ver. 11.—1. *Beloved, do not thou imitate what is evil, but what is good.* Having reprobated the temper and behaviour of Diotrephes, the apoftle naturally cautioned Caius againft the pernicious influence of his bad example; and exhorted him to imitate another member of his

11 Beloved, *do not thou imitate what* is evil, but *what* is good.[1] He *who* doth good is of God:[2] but he *who* doth evil hath not ſeen God.

11 *Beloved, do not thou imitate what is evil* in the behaviour of Diotrephes, *but* imitate rather *what is good* in the behaviour of Demetrius, knowing that *he who doth good* works *is* begotten *of God: But he who behaveth uncharitably* to the ſervants of Chriſt in their ſtraits, *hath no* right *knowledge of God*, 1 John iii. 10.

12 *Teſtimony is borne to Demetrius by* all men,[1] and *by* the truth itſelf. *And* we *alſo* bear *teſtimony*, and ye know that our *teſtimony* is true.[2]

12 *Praiſe is beſtowed on Demetrius by all who know him*, on account of his benevolence, his meekneſs, and his humility; *and by the goſpel itſelf*, his temper and conduct being conformable to its precepts. *And I alſo praiſe* him highly. *And ye know that my praiſe is* always *well founded.*

13 I *have* many things to write.[1] But I *do not incline* to write *THEM to* thee with pen and ink.

13 *I have many things to write* concerning the affairs of your church, and concerning Diotrephes. *But I do not incline to write them to thee with pen and ink*, leſt my letter ſhould fall into hands who might make an improper uſe of it.

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his own church named Demetrius, who in character and conduct was the direct reverſe of Diotrephes, and therefore was highly praiſed by all good men, and among the reſt by the apoſtle himſelf.

2. *He who doth good is of God.* Εκ τȣ Θεȣ εϛιν. *Is begotten of God.* For ſo this phraſe ſignifies 1 John iii. 10. See 1 John iii. 12. note 1.

Ver. 12.—1. *Teſtimony is borne to Demetrius by all men.* By bearing teſtimony to a perſon, the Jews meant *the praiſing* of him for his good qualities and actions. Thus it is ſaid of Jeſus, Luke iv 22. *All bare him witneſs*, that is, praiſed him. In like manner Paul ſpeaking of David ſaith, Acts xii. 22 *To whom God bare witneſs ſaying, I have found David*, &c.—See what is ſaid concerning Demetrius, Pref. Sect. 3. laſt paragr.

2. *And ye know that our witneſs is true.* This expreſſion is twice uſed by John in his goſpel, chap. xix. 35. xxi. 24. which is a clear internal evidence that this epiſtle was written, not by John the preſbyter, but by John the apoſtle.

Ver. 13. *I have many things to write, &c.* John ſaid the ſame to the elect lady and her children, 2 Ep. ver. 12. See the note on that verſe.

14 But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace *be* to thee. *Our* friends ſalute thee. Greet the friends by name.

14 Ελπιζω δε ευθεως ιδειν σε, και ϛομα προς ϛομα λαληϛομεν.
15 Ειρηνη σοι. Ασπαζονται σε οἱ φιλοι. Ασπαζε τες φιλες κατ᾽ ονομα.

Ver. 14.—1. *I hope ſtraightway to ſee thee.* Lardner conjectures that John did actually viſit Caius, and adds; "I pleaſe myſelf with the "ſuppoſition that his journey was not in vain. I imagined that "Diotrephes ſubmitted and acquieſced in the advices and admo- "nitions of the apoſtle. Of this I have no aſſurance. However I "may add, neither doth any one elſe know the contrary." Canon vol. iii. p. 312.

2. *The friends ſalute thee.* Our tranſlators have inſerted the word *our*, in this clauſe without any authority.—'Οι φιλοι, *The friends.* This appellation is ſingular, being no where elſe found in ſcripture. But it

14 *For I hope ſtraight-way to* ſee thee, (και, 212.) *and ſo* we ſhall ſpeak face to face.[1] Peace BE to thee. *The* friends *HERE* ſalute thee.[2] *Salute* the friends by name.[3]

14 Beſides, it is needleſs to write theſe things, *for I hope ſoon to ſee thee. And ſo we ſhall ſpeak face to face* freely concerning them. *Peace be to thee*, which is my apoſtolical benediction. *The Chriſtians* with me *wiſh thee health and happineſs*. In my name *wiſh health and happineſs to the Chriſtians* with thee, *as if I named them* particularly.

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it applieth excellently to the primitive Chriſtians, as it denoteth in the ſtrongeſt manner the love which, in the firſt ages, ſubſiſted among the true diſciples of Chriſt. Let it not then be pretended that the goſpel does not recommend private friendſhip.

3. *Salute the friends by name.* The apoſtle, by ſending a ſalutation to the faithful diſciples of Chriſt, who were in the church of which John was a member, and who were living together in great love, ſhewed his affection for them; and encouraged them to perſevere in the truth.

A NEW

A NEW

LITERAL TRANSLATION

OF THE

EPISTLE OF THE APOSTLE

J U D E.

PREFACE.

SECT. I. *The Hiſtory of Jude the Apoſtle, and Brother of James.*

IN the catalogue which Luke gives of the apoſtles, chap. vi. 14, 15. *James the Son of Alpheus, Simon called Zelotes, and Judas the brother of James*, are mentioned. In the catalogue, Acts i. 13. we have the ſame perſons named, and in the ſame order. But in the catalogue, Matt. x. 3 in the place of *Judas*, there is *Lebbeus whoſe ſirname was Thaddeus;* and in Mark iii. 18. *Thaddeus* ſimply. Wherefore, as all the evangeliſts agree that there were only twelve apoſtles, we muſt ſuppoſe that *Judas the brother of James*, was ſirnamed *Lebbeus* and *Thaddeus*.—The appellation of *the brother of James* was given to Judas, probably becauſe James was the elder brother, and becauſe, after our Lord's aſcenſion, James became a perſon of conſiderable note among the apoſtles, and was highly eſteemed by the Jewiſh believers.

In

In the preface to the epiſtle of James, ſect. 1. we have ſhewn that James the ſon Alpheus was our Lord's *brother* or couſin-german. From this it follows, that Judas the brother of James ſtood in the ſame relation to Chriſt. Accordingly we find *James and Joſes, and Simon and Judas*, expreſsly called *the brethren of Jeſus*, Matt. xiii. 55. Mark vi. 3.—We have no account of the time and manner, in which Judas the brother of James became Chriſt's diſciple. But the hiſtory of his election to the apoſtleſhip is given, Luke vi. 13. Perhaps, like ſome others of the apoſtles, he was originally a follower of the Baptiſt, on whoſe teſtimony to Jeſus, he believed him to be the Meſſiah.

None of the evangeliſts have ſaid any thing of Judas after he became an apoſtle, except John who tells us, that when our Lord ſpoke what is recorded, John xiv. 21. *Judas ſaith to him*,—ver. 22. *Lord how is it that thou wilt manifeſt thyſelf to us and not to the world?* 23. *Jeſus anſwered and ſaid to him, If a man love me he will keep my words, and my Father will love him, and we will come to him and make our abode with him*; meaning, that after his reſurrection, he would ſhew himſelf alive to his apoſtles; and that he and his Father, by the ſpiritual gifts beſtowed on them, would make their abode with them; that is, would ſhew that they were preſent with them in all their miniſtrations. Accordingly, Judas the apoſtle was one of thoſe to whom Jeſus appeared, at different times, after his reſurrection. He was alſo one of the 120 upon whom the Holy Ghoſt deſcended in the viſible ſhape of flames of fire, on the memorable day of Pentecoſt.—Being therefore an eye-witneſs, and endowed with the Holy Ghoſt, he no doubt, as Lardner remarks, joined his brethren apoſtles in witneſſing their Maſter's reſurrection from the dead, and ſhared with them in the reproaches and ſufferings, which befel them on that account.

Lardner conjectures, that Judas the apoſtle was an huſbandman before he became Chriſt's diſciple; founding his conjecture on a paſſage of the apoſtolical conſtitutions, where the apoſtles are made to ſay, "Some of us are fiſhermen, others "tent makers, others huſbandmen." He adds, "undoubtedly "ſeveral of the apoſtles were fiſhermen. But by the latter "part of the ſentence no more may be meant, than that there "was

" was among them one tent maker, even Paul; and one huſ-" bandman, intending perhaps St. Jude. For Hegeſippus, as " quoted by Euſebius, writes, *That when Domitian made en-" quiries after the poſterity of David, ſome grandſons of Jude called " the Lord's brother, were brought before him. Being aſked con-" cerning their poſſeſſions and ſubſtance, they aſſured him, that they " had only ſo many acres of land, out of the improvement of which " they both paid him tribute, and maintained themſelves with their " own hard labour. The truth of what they ſaid was confirmed by " the calloufneſs of their hands,*" &c. On this paſſage Lardner's remarks are, " Hence ſome may argue that St. Jude himſelf had " been an huſbandman. And from this account, if it may be " relied upon, we learn, that this apoſtle was married and had " children." Lardner on the Canon, vol. iii. chap. xxi. p. 325.

If Judas the apoſtle was the ſame perſon with Judas the author of the epiſtle, he lived to a great age. And his life being thus prolonged, we may ſuppoſe that after preaching the goſpel and confirming it by miracles, he went into other countries for the ſame purpoſe.—Lardner tells us, ſome have ſaid that Jude preached in Arabia, Syria, Meſopotamia and Perſia; and that he ſuffered martyrdom in the laſt mentioned country. But theſe things are not ſupported by any well atteſted hiſtory. With reſpect to his being a martyr, it may be doubted; becauſe none of the ancients have mentioned his having ſuffered martyrdom. It is therefore generally believed that he died a natural death.—Jerome in his commentary on Matt. x. 35. ſays, "That " the apoſtle Thaddeus, called by the evangeliſt Luke *Judas " the brother of James*, was ſent to Edeſſa to Agbarus King of " Oſroëne."—Euſebius, Eccl. Hiſt. L. i. c. 13. ſays, Thomas one of the twelve, ſent to Edeſſa Thaddeus one of Chriſt's ſeventy diſciples, to preach the goſpel in theſe countries.

Sect. II. *Shewing that the Epiſtle of Jude, was written by Judas the Apoſtle, conſequently that it is an inſpired Writing.*

I. In the inſcription of this epiſtle, the writer ſtyles himſelf, Ιȣδας Ιησȣ Χριςȣ δȣλος, αδελφος δε Ιακωβȣ, *Judas a ſervant of Jeſus Chriſt,*

Christ, and brother of James. By these two characters, the author of this epistle hath shewed himself to be an apostle. For, 1. His name *Judas*, is precisely the same with that of the apostle Judas. 2. His designation is the same, *and brother of James*.—If it be objected that Judas, the writer of the epistle, hath not called himself an apostle, but only *a servant of Jesus Christ*, the answer is, First, As there was another apostle named Judas, to have called himself *an apostle*, was no distinction at all. Whereas by styling himself the *brother of James*, he hath made himself known to all who are acquainted with the catalogues of the apostles given by the evangelists, to be a different person from Judas the traitor, and hath as effectually declared himself to be an apostle, as if he had expressly assumed that title. Besides, by calling himself the *brother of James*, he hath asserted his relation to Christ, as his cousin-german, (see Pref. to James, sect. 1. paragr. 1.) and thereby hath secured to himself whatever respect was due to him on account of that honourable relation.—Secondly, Some others who were undoubtedly apostles, have in their epistles omitted to take that title, and have called themselves simply, *servants of Jesus Christ*. Thus, in Paul's epistle to the Philippians, chap. i. 1. we have *Paul and Timothy servants of Jesus Christ*. And in the epistle to Philemon, *Paul a prisoner for Jesus Christ*, without any addition. Also, in the inscription of the epistles to the Thessalonians, we have *Paul and Silvanus and Timothy to the church of the Thessalonians*, without any designation whatever. In like manner James in his epistle, chap. i. 1. calls himself simply, *a servant of Jesus Christ*. Yet no one, on account of the omission of the word *apostle* in these epistles, ever doubted of the apostleship, either of Paul, or of James. Farther, in the first epistle of John, the writer, neither in the inscription nor in any other part of his letter, hath called himself *an apostle*, or so much as mentioned his own name. Yet, by his manner of writing, he hath made himself known so fully, that his epistle, from the very first, hath been universally acknowledged as John's, and respected as a writing divinely inspired. Why then should Judas be thought no apostle, or his epistle be reckoned an uninspired writing, merely because he hath not called himself an apostle, but only *a servant of Jesus Christ*.

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If, in this epiftle, there had been any thing inconfiftent with the true Chriftian doctrine, or any thing tending to reconcile the practice of fin with the hope of falvation, there would have been the jufteft reafon for calling the apoftlefhip of its author in queftion. But inftead of this, its profeffed defign, as fhall be fhewed by and by, was to condemn the erroneous doctrines, which, in the firft age, were propagated by corrupt teachers for the purpofe of encouraging their difciples in their licentious courfes; and to make thofe, to whom this letter was written, fenfible of the obligation which their Chriftian profeffion laid on them, refolutely to maintain the faith, and conftantly to follow the holy practice, enjoined by the gofpel.

Grotius, however, fancying that the author of this epiftle was not Judas the apoftle, but another perfon of the fame name who lived in the time of the emperor Adrian, and who was the fifteenth bifhop of Jerufalem, hath boldly affirmed that the words, *and brother of James*, are an interpolation; and that the true reading is, *Judas a fervant of Jefus Chrift, to them who are fanctified*, &c. But as he hath not produced fo much as a fhadow of authority from any ancient MS. or from the fathers, in fupport of his emendation, it deferves not the leaft regard; and fhould not have been mentioned, had it not been to make the reader fenfible, how little the opinion of the greateft critics is to be regarded, when they have a favourite notion to maintain, or wifh to make themfelves confpicuous by the novelty or fingularity of their pretended difcoveries.

From the infcription, therefore, of this epiftle, I think it certain that it was written by Judas the apoftle; and that it is an infpired writing of equal authority with the epiftles of the other apoftles, which by all are acknowledged to be infpired and canonical.

II. The genuinenefs of this epiftle, is eftablifhed likewife by the matters contained in it, which in every refpect are fuitable to the character of an infpired apoftle of Chrift. For, as was already obferved, the writer's defign in it was to characterize and condemn the heretical teachers, who in that age endeavoured by a variety of bafe arts to make difciples, and to reprobate the impious doctrines which they taught for the fake

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of advantage, and to enforce the practice of holiness on all who professed the gospel. In short, there is no error taught, nor evil practice enjoined, for the sake of which any impostor could be moved to impose a forgery of this kind on the world.

To invalidate this branch of the proof of the authenticity of the epistle of Jude, it hath been objected both anciently and in modern times, that the writer of it hath quoted the apocryphal book entitled *Enoch*, and thereby hath put that book on an equality with the canonical books of the Old Testament. But to this objection learned men have replied, that it is by no means certain that Jude quoted any book whatever. He only says, ver. 14. *Now Enoch, the seventh from Adam, prophesied even concerning these men, saying, Behold the Lord cometh with his holy myriads*, &c.—Besides, we have no good evidence that in Jude's time there was any book extant entitled *Henoch*, or *Henoch's prophecy*. In the second and third centuries indeed, a book with that title was handed about among the Christians. But it seems to have been forged, on occasion of the mention that is made of Enoch's prophecy in the epistle of Jude; and was universally rejected as a manifest forgery.—In the apostolical writings, there are a variety of ancient facts mentioned or alluded to, which are not recorded in the Jewish scriptures; such as, The sin and punishment of the evil angels, 2 Pet. ii. 4. and their confinement in everlasting chains under darkness to the judgment of the great day, Jude ver. 6.—The prophecy of Enoch concerning the judgment and punishment of the wicked, Jude, ver. 14.—Noah's preaching righteousness to the antediluvians, 2 Pet. ii. 5.—Abraham's seeing Christ's day and being glad, mentioned by Christ himself, John viii. 56.—Lot's being vexed with the filthy discourse of the wicked Sodomites, 2 Pet. ii. 7.—The emblematical purpose for which Moses slew the Egyptian who strove with the Israelite, Acts vii. 25.—The names of Pharoah's magicians who contended with Moses, 2 Tim. iii. 8.—Moses' exclamation on the mount, when terrified by what he saw, Heb. xii. 21.—The emblematical meaning of the tabernacles and of their services, explained, Heb. ix. 8, 9.—All which ancient facts are mentioned by the inspired writers, as things universally known and acknowledged.—It is no objection

jection to the truth of these things, that they are not recorded in the books of the Old Testament. For it is reasonable to believe, that the writers of these books have not recorded all the revelations which God made to mankind in ancient times: nor all the circumstances of the revelations which they have recorded. As little have they related all the interesting incidents of the lives of the persons whose history they have given. This is certain with respect to Moses. For he hath omitted the revelation by which sacrifice was appointed, and yet that it was appointed of God is evident from Moses himself, who tells us that *God had respect to Abel and to his offering*. Likewise he hath omitted the discovery, which was made to Abraham, of the purpose for which God ordered him to sacrifice his son. Yet, that such a discovery was made to him we learn from Christ himself, who tells us that Abraham saw his day and was glad.—Wherefore, the revelations and facts mentioned in the New Testament may all have happened; and, though not recorded in the Old, may have been preserved by tradition. Nay it is reasonable to think, that at the time the ancient revelations were made, somewhat of their meaning was also discovered, whereby posterity were led to agree in their interpretation of these very obscure oracles. On any other supposition, that uniformity of interpretation, which took place from the beginning, can hardly be accounted for.

Allowing then, that there were revelations anciently made to mankind which are not recorded, and that the revelations which are recorded were accompanied with some explications not mentioned, it is natural to think that these things would be verbally published to the ancients, who considering them as matters of importance, would lay them up in their memory, and rehearse them to their children. And they in like manner relating them to their descendants, they were preserved by uninterrupted tradition. Further, these traditional revelations and explications of revelations, after the art of writing became common, may have been inserted in books, as ancient traditions which were well anthenticated. And the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them,

to make us fenfible that many important matters anciently made known by revelation, have been preferved by tradition. And more efpecially, that the perfuafion, which hiftory affureth us hath prevailed in all ages and countries from the moft early times, concerning the placability of the Deity, the acceptablenefs of facrifice, the exiftence of the foul after death, the refurrection of the body, the rewards and punifhments of the life to come, with other matters of a like kind, was founded on revelations concerning thefe things, which were made to mankind in the firft age, and handed down by tradition. The truth is, thefe things being matters which by the utmoft effort of their natural faculties men could not difcover, the knowledge and belief of them which prevailed among all nations, whether barbarous or civilized, cannot be accounted for except on the fuppofition of their being originally difcovered by revelation, and fpread among all nations by tradition.—Wherefore, in no age or country have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a lefs degree.

But to return to the objection formerly mentioned, by which fome endeavour to difprove the authenticity of Jude's epiftle, founded on the mention which is made in it of Enoch's prophecy. Allowing for a moment, that there was fuch a book extant in the apoftle's days, as that entitled *Henoch*, or *the prophecy of Henoch*, and that Jude quoted from it the prophecy under confideration, fuch a quotation would not leffen the authority of his epiftle as an infpired writing, any more than the quotations from the heathen poet Aratus, Acts xvii. 28. and from Menander, 1 Cor. xv. 33. and from Epimenides, Tit. i. 12. have leffened the authority of the hiftory of the Acts, and of Paul's epiftles, where thefe quotations are found. The reafon is, if the things contained in thefe quotations were true in themfelves, they might be mentioned by an infpired writer, without giving authority to the poems from which they were taken.—In like manner, if the prophecy afcribed to Enoch concerning the future judgment and punifhment of the wicked, was agreeable to the other declarations of God concerning that event, Jude might cite it; becaufe Enoch, who like Noah was a preacher

of righteoufnefs, may actually have delivered fuch a prophecy, though it be not recorded in the Old Teftament ; and becaufe his quoting it, did not eftablifh the authority of the book from which he took it, if he took it from any book extant in his time.

Having thus cleared the internal evidence of the epiftle of Jude, from the objections which have been raifed againft it, I fhall now fet before the reader the external evidence by which the authenticity of that writing is proved. For this purpofe I obferve, that although the epiftle of Jude was doubted of by fome in the early ages, yet as foon as it was underftood that its author was Judas the brother of James mentioned in the catalogues of the apoftles, it was generally received as an apoftolical infpired writing, and read publicly in the churches as fuch. The evidence of thefe important and decifive facts, I fhall fet before the reader, as collected and arranged by the learned and impartial Lardner.

And firft of all, Lardner acknowledgeth that the epiftle of Jude is no where quoted by Irenæus, who wrote about the year 178. But that Eufebius giving an account of the works of Clem. Alexandr. who flourifhed about the year 194, faith Ecclef. Hift. lib. vi. c. 14. initio, "In his inftitutions he hath "given explications of all the canonical fcriptures, not omitting "thofe which are contradicted, I mean the epiftle of Jude, and "the other catholic epiftles." Clement's inftitutions are loft. But we have a fmall treatife in Latin, called, *Adumbrations*, fuppofed to be tranflated from the inftitutions. In thefe adumbrations, there are remarks upon almoft every verfe of the epiftle of Jude, except the laft. There, likewife, is the following obfervation: "Jude, who wrote a catholic epiftle, does not ftyle "himfelf at the beginning of it, *Brother of the Lord*, though he was "related to him: but *Jude the fervant of Jefus Chrift, and brother* "*of James*." From this it appears, that Clement thought the writer of the epiftle under confideration, one of them who are called the Lord's brethren, Matt. xiii. 55. and an apoftle.—Farther, verfes 5, 6. and 11. of the epiftle of Jude, are quoted by Clement in his *Pedagogue* or Inftructor. Moreover, in his *Stromata* or Mifcellanies, he quotes Jude from ver. 8. to ver. 16.—

These are sufficient proofs of the antiquity of this epistle, and that it was written by Judas one of the twelve apostles of Christ.

Tertullian, who flourished about the year 200, hath one very express quotation from Jude's epistle in his treatise, *De Cultu Fæmin.* namely this: "Hence it is that Enoch is quoted by the "apostle Jude."

Origen, about the year 230, mentions the epistle of Jude in various passages of his writings; particularly in his commentaries on St. Matth. having cited chap. xiii. 53. 56. he saith, "Jude wrote an epistle in few lines indeed, but full of the "powerful words of the heavenly grace, who at the beginning "says, *Jude the servant of Jesus Christ and brother of James.*" And in the same commentaries on St. Matthew, having quoted 1 Pet. i. 12. he says, "If any one receives also the epistle of "*Jude*, let him consider what will follow from what is there "said, *And the angels who kept not their first estate*," &c. Wherefore, notwithstanding in Origen's time some doubted of, or denied the authority of this epistle, he himself without hesitation, quoted it as written by Jude one of the Lord's brethren, consequently by an apostle.

In the writings of Cyprian, who flourished about the year 248, no notice is taken of Jude's epistle. But it is quoted by the anonymous author against the Novatian heretic who wrote about the year 255. However, he does not name Jude. His words are, "As it is written, "*Behold he cometh with ten* "*thousands of his angels, to execute judgment upon all;* and "what follows." He means the 14th and 15th verses of the epistle.

Eusebius, who flourished about the year 315, hath mentioned Jude's epistle. See the passage in the Pref. to James, sect. 2. paragr. 2. From that passage it appears that in the time of Eusebius Jude's epistle was generally received, though not by all.

After the time of Eusebius, seven Catholic epistles were generally received by all Christians, Greeks and Latins. Jude's epistle therefore, as well as the rest, was received by Athanasius, Cyril of Jerusalem, Epiphanius, Didymus of Alexandria, Jerome,

Jerome, Ruffin, the third council of Carthage, Auguſtine, Iſiodore of Peluſium, Cyril of Alexandria and others. But it was not received by the Syrians.—Lardner adds, that he found this epiſtle oftener quoted by writers who lived about the time of Euſebius, than the epiſtle of James.

Lucifer of Cagliari in Sardinia about the year 354 hath quoted almoſt the whole of Jude's epiſtle. He quotes it expreſsly as written by the excellent apoſtle *Jude, brother of the apoſtle James.*

Epiphanius about the year 368, in his hereſy of the Gnoſtics, "cites the catholic epiſtle of the apoſtle *Jude, brother of James* "and of the Lord, written by inſpiration."

Jerome in his catalogue of eccleſiaſtical writers, Art. *Jude,* ſays, "Jude the brother of James left a ſhort epiſtle, which is "one of the ſeven called Catholic. But, becauſe of a quota- "tion from a book of Enoch which is apocryphal, it is rejected "by many. However at length it hath obtained authority, "and is reckoned among the ſacred ſcriptures."

Sect. III. *Of the Perſons to whom the Epiſtle of Jude was directed, and of the Time when it was written.*

I. Eſtius and Witſius were of opinion that Jude wrote to Chriſtians every where, but eſpecially to the converted Jews. —Hammond thought this epiſtle was directed to Jewiſh Chriſtians alone; and with a deſign to ſecure them againſt the errors of the Gnoſtics.—Benſon alſo thought it was written to Jewiſh believers; eſpecially to thoſe of the weſtern diſperſion. For, according to him, Jude wrote to the very perſons to whom Peter wrote his epiſtles.—But I agree with Lardner in thinking that the inſcription of this letter leads us to believe, that it was written to all without diſtinction who had embraced the goſpel. For it runs in this manner, ver. 1. *To the ſanctified by God the Father, and to the preſerved by Jeſus Chriſt, to the called.*—Ver. 3. *Beloved, making all haſte to write to you concerning the common ſalvation, I thought it neceſſary to write to you, exhorting you ſtrenuouſly to contend for the faith formerly delivered to the ſaints.*

The only reason which hath induced commentators to suppose, that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But the apostle Paul followed the same course in writing to the Gentiles: and both apostles did so with propriety, not only because all who embraced the gospel acknowledged the authority of the Jewish scriptures, but because it was of the greatest importance to make the Gentiles sensible, that the gospel was consonant to the ancient revelation.

II. Learned men, as Lardner observes, have differed in their opinion with respect to the time when Jude wrote his epistle.—Mill hath fixed it to A. D. 90. for he saith, "It is certain this "epistle was written after the death of Peter, but before the "year 95, when the descendants of this Jude were suspected "by Domitian, because they were of the family of David." See Pref. to Jude, Sect 1. paragr. 4. "For otherwise the suspicion would have reached to Jude himself, if he had been "alive, as much as to his descendants."—But Dodwell, who is followed by Cave, is of opinion that Jude wrote his epistle soon after the destruction of Jerusalem, in the year 70 or in 71.—L'Enfant and Beausobre thought it might be written between the years 70 and 75.—Estius and Witsius supposed it was written in the latter part of the apostolical age, when Jude was very old, and when few or perhaps none of the apostles were alive but himself.—Oecumenius in his note on ver. 17. *Beloved, remember ye the words which were before spoken by the apostles of our Lord Jesus Christ*, saith, "Jude means Peter in his second "epistle, and Paul in almost all his epistles." And adds, "Hence it is evident that Jude wrote late after the decease of "the apostles."—I agree with Oecumenius in thinking that by the words *before spoken by the apostles*, Jude meant their words committed to writing; because it is not to be supposed that all, or even many of those into whose hands Jude's epistle might come, had heard the apostles preach. This epistle therefore was written when the writings of the apostles and evangelists were generally dispersed; that is to say, towards the end of the first age.—The same thing appears from ver. 3. *I thought it necessary*

to

to write to you, exhorting you ſtrenuouſly to contend for the faith formerly delivered to the ſaints: for theſe expreſſions, I think, imply that ſome conſiderable time had elapſed ſince the whole ſcheme of the Chriſtian doctrine had been publiſhed to the world; and after the perſons, to whom Jude wrote, had been inſtructed in it.

Upon the whole, although the preciſe date of this epiſtle cannot be determined, it is highly probable that it was written in the latter part of the apoſtolical age; and not long before Jude's death. See however the following Sect. paragr. 3.

Sect. IV. *Of the Occaſion, on which the Epiſtle of Jude was written.*

In the latter part of the apoſtolical age, many falſe teachers had ariſen, and were going about ſpeaking perverſe things to draw away diſciples after them, as St. Paul had foretold to the elders of Epheſus, Acts xx. 30. See Pref. to 1 John, Sect. 3.—In drawing diſciples after them, theſe teachers had nothing in view but to increaſe their own gains, that they might have wherewithal to ſpend upon their luſts. For the firſt Chriſtians having a great affection for their teachers, willingly and liberally contributed towards their maintenance. The falſe teachers therefore to draw the the vicious part of mankind after them, perverting Paul's doctrine of juſtification by faith without the works of law, reſolved the whole of Chriſtianity into the ſpeculative belief and outward profeſſion of the goſpel. See Pref. to James, Sect. 4. And, having thus cancelled the obligations of morality, they taught their diſciples to live in all manner of licentiouſneſs; and at the ſame time flattered them with the hope of the favour of God, and of obtaining eternal life.

One of the perverſe things, which theſe corrupt teachers ſpake, for the purpoſe of alluring the wicked, was that God is ſo good that he will not puniſh men for indulging thoſe natural appetites which he himſelf hath implanted in their nature, nor be diſpleaſed with them for committing a few ſins which can do him no harm, but which are neceſſary to their preſent happineſs.

Wherefore, to ſhew the impiety and falſehood of that doctrine, and to ſecure the diſciples from being ſeduced by it, the apoſtle Jude wrote this epiſtle, in which, by facts recorded in the Jewiſh ſcriptures, he proved that as God had already puniſhed the angels who ſinned notwithſtanding their dignity, and the antediluvians notwithſtanding their numbers, ſo he will at length moſt aſſuredly puniſh all obſtinate ſinners in the ſevereſt manner.

Eſtius hath obſerved that the ſubject of Jude's epiſtle is the ſame with that of Peter's ſecond epiſtle; and hath accounted for the likeneſs of the two epiſtles, by ſuppoſing that Jude had read Peter's epiſtle before he wrote his own: and that he imitated it; in ſome places abridging Peter's ſentiments, and in others enlarging upon them, and often uſing his very words. As an example he mentions Jude, ver. 17, 18. where he thinks Jude copied 2 Pet. iii. 3. In this opinion Eſtius is followed by Benſon, who in his Pref. to Jude, Sect. 3. thus writes: "Upon "comparing the two epiſtles, it appears, not only, that St. "Peter and St. Jude had tranſlated ſome paſſages from the "ſame ancient Hebrew author; (in this Benſon follows "Biſhop Sherlock, Diſſert. on 2 Pet.) but it ſeems highly "probable that St. Jude had alſo ſeen and read the ſecond epiſtle "of St. Peter."—But Lardner ſaith, Canon, vol. iii. p. 353. "It ſeems very unlikely that St. Jude ſhould write ſo ſimilar "an epiſtle if he had ſeen Peter's. In that caſe St. Jude would "not have thought it needful for him to write at all. If he had "formed a deſign of writing, and had met with an epiſtle of "one of the apoſtles, very ſuitable to his own thoughts and "intentions, I think he would have forbore to write. In-"deed the great agreement in ſubject and deſign between "theſe two epiſtles, affords a ſtrong argument that they were "writ about the ſame time. As therefore I have placed the "ſecond epiſtle of St Peter in the year 64, I am induced to "place this epiſtle of St. Jude in the ſame year, or ſoon after, "in 65 or 66. For there was exactly the ſame ſtate of things "in the Chriſtian church, or in ſome part of it, when both "theſe epiſtles were writ." Thus far Lardner.

But

But I incline to be of their opinion who, on account of the famenefs both of fentiment and language found in the two epiftles, think that Jude wrote his epiftle after he had feen Peter's, and that he copied it in feveral paffages. For the Spirit may have directed him to write on the fame fubject with Peter, and even in the words which Peter ufed, to give the greater authority to both epiftles: And, that the condemnation of the falfe teachers, and the exhortations which the two apoftles addreffed to the faithful in their time, might have the more weight with them, and with Chriftians in fucceeding ages, when they found thefe things delivered by both, precifely in the fame terms.

View

View and Illustration of the Matters contained in the Epistle of Jude.

AFTER inscribing his letter to all who were sanctified, and preserved, and called, Jude, after the example of his brethren apostles, gave to the faithful his apostolical benediction, ver. 1, 2.—Then told them that he judged it necessary, in the then state of the church, to exhort them strenuously to contend for the faith formerly delivered to the holy apostles and prophets, and by them to the disciples of Christ, ver. 3.—because certain ungodly men under the mask of being inspired, had come in among the faithful, and from the goodness of God in pardoning men's sins as published in the gospel, had inferred that God would not punish sinners, and by thus perverting the mercy of God, had encouraged their disciples in all manner of lascivious practices. Moreover, when in danger of suffering for their faith, they had not scrupled to deny both God and Christ; vainly fancying that God would not punish them for so doing, ver. 4.—But, to shew how ill founded the doctrine of these deceivers was, Jude put the faithful in mind how God, having saved the people of Israel from Egypt, afterward utterly destroyed the whole of them in the wilderness for their sin of unbelief, except Caleb and Joshua, ver. 5.—And, how he bound the rebellious angels with everlasting chains, under darkness, in order to their being punished at the judgment of the great day, ver. 6.—Moreover he told them, seeing the inhabitants of Sodom and Gomorrha and of the neighbouring cities, who had given themselves up to unnatural lusts as the false teachers likewise did, are, in the punishment which was inflicted on them, set forth as an everlasting example of God's just indignation against such crimes, ver. 7.—So in like manner, said he, these wicked teachers and their disciples shall assuredly be punished, who, having lost all sense of virtue, defiled their bodies with unnatural lusts, and despised the office of magistrates, and reviled those who exercised it, because they punished them for their misdeeds, ver. 8.—With this insolence of the heretical teachers towards the heathen magistrates, the apostle contrasted the behaviour of the archangel Michael towards the devil. For, as the prophet Zechariah informs us, that great and holy angel, when contending with the devil who opposed him in his benevolent designs towards the Jews, he disputed about restoring the Jewish church and state, he did not attempt to revile even that apostate spirit, but said to him mildly, the Lord rebuke thee Satan, ver. 9.—Whereas the wicked teachers who are now gone

gone abroad, ſpeak evil of magiſtrates, the origin and end of whoſe office they do not underſtand; and corrupt themſelves by the only knowledge they poſſeſs; namely, that knowledge of the uſe of their body, which is ſuggeſted to them by their natural appetites, and which they have in common with brute beaſts, ver. 10.—The apoſtle, therefore, declared the miſery which was awaiting theſe impious teachers, whoſe wickedneſs in ſlaying the ſouls of men by their falſe doctrine, he compared to that of Cain who ſlew his brother; and whoſe exceſſive love of money he compared to that of Balaam, who, to obtain the hire which Balak promiſed him, attempted to curſe the Iſraelites contrary to his conſcience; and whoſe miſerable end for oppoſing Chriſt and his apoſtles, he compared to that of Korah and his companions, for oppoſing Moſes and Aaron, ver. 11.

Theſe wicked teachers, the apoſtle told the faithful, were ſpots in their love-feaſts, being guilty of gluttony and drunkenneſs; ſo that, even if they had taught true doctrine, they would have rendered it ineffectual by their bad example. For which reaſon he compared them to clouds without water, and to trees abſolutely dead, ver. 12.—And becauſe by their wicked practices they diſgraced themſelves, he called them, *raging waves of the ſea foaming out their own ſhame;* and *meteors* which were to be extinguiſhed for ever, ver. 13.—Further, to terrify theſe wicked men, he declared that Enoch propheſied, not to the antediluvians only, but to them alſo, when he ſaid, Behold the Lord cometh with ten thouſands of his holy angels, ver. 14.—to inflict condign puniſhment on all the ungodly, both for their impious ſpeeches, and for their wicked practices, ver. 15.—And that the faithful might be at no loſs to know them, he mentioned it as a trait in their character, that they murmured againſt God, and complained of the unequal diſtribution of the good things of this life, as if their ſhare of them was not proportioned to their merits; for they wiſhed to indulge all their own luſts without reſtraint. And to perſuade their diſciples to ſupply them with money for that end, they ſpake in the moſt pompous manner in their own praiſe; and pretended to have the utmoſt reſpect for the rich, and flattered them with the hope of ſalvation, without any regard to their character and actions, ver. 16.—Now, that the ſucceſs of theſe impoſtors might not occaſion too much grief to the faithful, Jude, by obſerving that their riſe and progreſs had been foretold, inſinuated that they were permitted in the church for wiſe purpoſes. *But beloved*, ſaid he, *Remember the words which were before ſpoken by the apoſtles*, ver. 17.—How they foretold that, after the deſtruction of the Jewiſh

Jewish commonwealth, scoffers were to arise in the church who ridiculing the holy precepts of the gospel, would follow the direction of their own ungodly lusts, ver. 18.—and at the same time would separate themselves from the real disciples of Christ, on pretence that they were ignorant of the true doctrine of the gospel, and void of the Spirit. Whereas they themselves were mere animal men, utterly deserted of the Spirit of God, ver. 19.—But the faithful shunning to associate with these impostors, were to build one another firmly on their most holy faith, by pious conference. And by praying in their public assemblies with the holy Spirit, which neither the false teachers nor their disciples could do, ver. 20.—they were to keep one another effectually in the love of God; because such prayers dictated by the Spirit would be an evidence to them of God's presence in their assemblies. And being conscious of their loving God, they would on good ground expect the mercy of our Lord Jesus Christ exercised towards them in the pardon of their sins, accompanied with eternal life, ver. 21.—And as their love to God would lead them to attempt the reformation of those who erred, whether they were teachers or private Christians, the apostle desired them to make a distinction in their manner of treating them.

Old Translation.

Ver. 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

Greek Text.

1 Ιουδας Ιησου Χριστου δουλος, αδελφος δε Ιακωβου, τοις εν Θεῳ πατρι ἡγιασμενοις, και Ιησου Χριστῳ τετηρημενοις, κλητοις·

2 Ελεος ὑμιν και ειρηνη και αγαπη πληθυνθειη.

Ver. 1. 1. *Jude, a servant of Jesus Christ, and brother of James.* For the history of Jude see Pref sect. 1. and sect 2. where it is shewed, that by this designation, Jude declared himself an apostle.—Jude might have called himself *the brother of Jesus Christ*, rather than *the brother of James.* But he avoided that designation, in the inscription of a letter which he wrote in the character of an apostle, to shew; that whatever respect as a man he might deserve on account of his relation to Christ, he derived no authority from it as an apostle, nor indeed claimed any.

2 *The preserved by Jesus Christ.* The preposition εν, by which the Greek datives are governed, is often wanting, especially when it is expressed

them. They were to exercife compaffion towards thofe who erred through ignorance and weaknefs; that is, they were to inftruct and reclaim fuch by the gentle method of perfuafion, ver. 22.—But the falfe teachers who erred wilfully through corruption of heart, they were to fave from deftruction by the power of terror, reproving them fharply and cenfuring them feverely, that they might fnatch them out of the fire of the wrath of God, which was ready to devour them. But in doing them this friendly office, they were to fhun all familiarity with them, as carefully as they would fhun touching a garment fpotted by the flefh of a perfon who had a plague fore, left they fhould be infected by their vicious converfation, ver. 23.

Having thus finifhed what he judged neceffary for their inftruction and direction, the apoftle encouraged the faithful to perfevere in the true doctrine and practice of the gofpel, by a folemn afcription of praife to him who was both able and willing to keep them from falling into error, and to prefent them faultlefs in conduct at the day of judgment, with exceeding joy to themfelves, ver. 24.—even to the only wife God our Saviour, whofe glory as God and Saviour will laft through all ages. Then to fhew his firm perfuafion of all the things which he had written, the apoftle concluded his epiftle with an *Amen*, ver. 25.

NEW TRANSLATION.

VER. 1 Jude, *a* fervant of Jefus Chrift, and brother of James,[1] to them *who* are fanctified by God the Father, and *to the* preferved BY Jefus Chrift,[2] *to the* called.[3]

2 *May* mercy, and peace, and love, be multiplied *to* you.[1]

COMMENTARY.

VER. 1 *Jude a fervant of Jefus Chrift, and brother of James, to them who are feparated* from the idolatrous world *by* their faith in the true *God the Father* of all, *and to them who are preferved by Jefus Chrift,* from the corrupt practices of idolaters, and from the errors diffeminated by falfe teachers, even *to* all *the called* feed of Abraham.

2 *May pardon of fin, and happinefs* temporal and eternal, (fee Rom. i. 7. note 4.) *and love* to God and man, *abound to you.*

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expreffed in a precedent claufe, as in the prefent verfe, where we have, εν Θεω πατρι ἡγιασμενοις. But in tranflating thefe datives into Englifh, it is generally neceffary to fupply the prepofition, as I have done in tranflating, και Ιησȣ Χριϛω τετηρημενοις, *And to the preferved by Jefus Chrift.*

3. *To*

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who

3 Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν ὑμιν περι της κοινης σωτηριας, αναγκην εσχον γραψαι ὑμιν, παρακαλων επαγωνιζεσθαι τῃ ἁπαξ παραδοθεισῃ τοις ἁγιοις πιστει.

4 Παρεισεδυσαν γαρ τινες ανθρωποι οἱ παλαι προ-

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3. *To the called.* This designation may denote those who are called to believe the gospel by the preaching of the word, and who having obeyed that call, make an outward profession of the gospel.—Or, it may denote those who, on account of their possessing faith and holiness like Abraham, are *called* his seed. See Rom. viii. 30. note 1.

Ver. 2. *May mercy, and peace, and love, be multiplied to you.* Estius saith, this is *sancta et vere apostolica salutatio*, a holy and truly apostolical salutation; and observeth, that from this, and the benedictions in the two epistles of Peter, we learn that the benedictions in Paul's epistles are to be completed by adding the word *multiplied.*

Ver. 3.—1. *Beloved, making all haste.* So πασαν σπουδην ποιουμενος, literally signifies.—Jude being informed of the assiduity, and perhaps the success, with which the false teachers were spreading their pernicious errors, found it necessary to write this letter to the faithful without delay.

2. *To write to you concerning the common salvation.* The salvation preached in the gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions.—For the same reason, Paul termed the belief of the gospel *the common faith*, Tit. i. 4. because an opportunity of believing it was afforded to all.

3. *I thought it necessary to write to you, exhorting you strenuously to contend.* In the circumstances in which the faithful were, when Jude wrote this letter, an exhortation to hold fast and maintain the true doctrine of the gospel against the false teachers, was more necessary and profitable for the disciples, than explications of the particular doctrines of the gospel.—By *strenuously contending for the faith*, the apostle did not mean contending for it with fire and sword; but their endeavouring in the spirit of meekness and love, to establish the true doctrine of the gospel by arguments drawn, not only from the Jewish scriptures, but especially from the writings of the evangelists and apostles, which were all or most of them published when Jude wrote this letter.—In the same manner, they were strongly to oppose and confute the errors of the false teachers.—The word επαγωνιζεσθαι, properly

3 Beloved, *making all haste*[1] *to* write *to* you *concerning* the common salvation,[2] *I thought it necessary* to write *to* you, *exhorting you strenuously to* contend[3] for the faith[4] (ἁπαξ) *formerly*[5] delivered *to* the saints.[6]

3 *Beloved, making all haste to write to you concerning the common salvation,* instead of spending time in explaining the nature of that salvation, and shewing that it is common to Jews and Gentiles, or in proving any of the doctrines of the gospel, *I thought it* more *necessary to write to you, exhorting you strenuously to contend for the faith formerly delivered to the holy prophets and apostles* of Christ, and by them published to the world.

4 *For certain* men *have*[1] *come in privily*,[2] who *long*

4 *For certain false teachers have come in* to the church *privily*, that is,

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perly signifies to strive as in the Olympic games; that is, with their whole force.

4. *For the faith.* Here *faith*, by an usual metonymy, is put for the objects of faith; namely the doctrines and precepts of the gospel; both being equally the objects of men's faith, and both being in the apostle's view when he wrote this, as is plain from the epistle itself.

5. *Formerly.* So I translate ἁπαξ, because it is used in that sense, ver. 5. and 1 Pet. iii. 20.—Estius and Beza, adopt the common translation, supposing the meaning of *once delivered to the saints*, to be, that the faith spoken of, was delivered to the saints once for all, and is never to be changed: nothing is to be added to it, and nothing taken from it.

6. *Delivered to the saints.* By *the saints*, Jude means, the holy apostles and prophets of Christ, who consigned to writing *the faith*: that is, the things which men are to believe and do, according as they were revealed to them by the Spirit. In this sense the word *saints* is used, Ephes. iii. 5. Col. i. 26.—Hence it is evident, that the faith, for which Christians are to contend strenuously, is that alone which is contained in the writings of the evangelists, apostles, and ancient Jewish prophets. Now, as they have expressed the things which were revealed to them, in words dictated by the Spirit, (1 Cor. ii. 13. note 1.) we are to contend, not only for the things contained in their writings, but also for that form of words in which they have expressed these things, lest by contending for forms invented and established by human authority, as better fitted to express the truth, than the words of inspiration, we fall into error. See 2 Tim. i. 13. note 2.—Jude's exhortation ought in a particular manner to be attended to by the ministers of the gospel, whose duty more especially it is, to preserve their people from error both in opinion and practice.

Ver. 4.—1. *For certain men have come in.* The ungodly teachers here described, seem to have been the Nicolaitans, mentioned, Rev. ii. 6. whose doctrine Christ himself declared to be hateful to him. Perhaps

were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

γεγραμμενοι εις τετο το κριμα, ασεβεις, την τε Θεε ἡμων χαριν μετατιθεντες εις ασελγειαν, και τον μονον δεσποτην Θεον και Κυριον ἡμων Ιησεν Χριστον αρνεμενοι.

Perhaps the Gnostics and Carpocratians, the successors of the Nicolaitans, were also meant. See Pref. to Coloss. sect. 2. paragr. 3. from the end, and Pref. to 1 John, sect. 3. at the end.—We are told that the Nicolaitans maintained that marriage was a human invention not binding on Christians, on which account they had women in common, and practised unnatural lusts, as is plain from Jude's account of them. See ver. 7. note 2. ver. 10. note. Farther, they hardened themselves against the fear of punishment in a future state for these crimes, by extolling the goodness and mercy of God, which thus they perverted to lasciviousness.

2. *Come in privily.* Παρεισεδυσαν. Though the false teachers went about openly making disciples, they are said to *have come in*, or established themselves, *privily*, because, under the pretence of teaching by inspiration, they rendered the faithful inattentive to the consequences of their pernicious doctrine.

3. *Who long ago have been beforewritten.* Προγεγραμμενοι εις τετο το κριμα. Jude means, that these wicked teachers had their punishment *beforewritten,* that is, *foretold* in what is written concerning the wicked Sodomites, and rebellious Israelites, whose crimes were the same with theirs; and whose punishment was not only a proof of God's resolution to punish sinners, but an example of the punishment which he will inflict on them.—Others think the apostle alludes here to the prophecy of Enoch, ver. 14. in which the utter destruction of the ungodly is foretold.—Others, that in the word προγεγραμμενοι, there is an allusion to the ancient custom of writing laws on tables, which were hung up in public places, that the people might know the punishment annexed to the breaking of the laws. If this is the allusion, the apostle's meaning will be, that the wicked teachers of whom he is speaking were, by the divine law, condemned to severe punishment, from the beginning.

4. *To this very punishment.* So κριμα signifies, Rom. xiii. 2.—Jude not having mentioned any punishment hitherto, his meaning must be, *the very punishment he was going to describe;* namely, the punishment inflicted on the wicked Sodomites.—The apostle on this occasion, mentioned the punishment of the rebellious Israelites, and of the angels who sinned, and of the wicked Sodomites, not only to terrify the false teachers by shewing them the greatness and certainty of the punishment which awaited them, but to make the faithful sensible, that, although wicked teachers are allowed to enter and remain a while in

ago have been before writ-ten to this *very punish-ment* ;[4] ungodly men, *perverting* the grace of our God *to* lasciviousness,[5] and denying the only Lord God, and our Lord Jesus Christ.[6]

under the mask of being inspired, *who long ago*, in what is written concerning the lascivious Sodomites, and the rebellious Israelites, *have been foretold as to suffer this very punishment* which I am going to describe; *ungodly men who*, pretending that God is so good that he will not punish sinners, *pervert the grace of our God*, in pardoning sinners, *to* an encouragement to *lasciviousness; and deny the only Lord God, and our Lord Jesus Christ*, in order to avoid persecution.

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in the church, for purposes known to God, they are to be destroyed both here and hereafter.

5 *Ungodly men, perverting the grace of our God to lasciviousness.*—The *grace of God*, which these wicked teachers perverted to lasciviousness, may be either *the goodness of God*, which they affirmed to be so great, that he will not punish men for any sin whatever: Or, it may be *the gospel* itself, called *the grace of God*, Tit. ii. 11. For these ungodly men interpreted the gospel doctrine of justification by faith without the works of the law, in such a manner as to free believers from all obligation to obey the law of God, and taught them that they might commit the worst actions without being liable to punishment, if they possessed *faith*; by which they meant the speculative belief and outward profession of the gospel.

6. *Denying the only Lord God, and our Lord Jesus Christ.* Και τον μονον δεσποτην Θεον και κυριον ἡμων Ιησουν Χριστον αρνουμενοι. This sentence may be translated various ways, all equally literal. 1. *And denying the only Lord God, even our Lord Jesus Christ.* According to this translation, one person only is spoken of here, namely our Lord Jesus Christ, who is called *the only Lord God.*—2. *Denying both the only Lord God, and our Lord Jesus Christ.* According to this translation, two persons are distinctly spoken of, namely, *the only Lord God*, or God the Father; and *our Lord Jesus Christ*, his Son.—3. *And denying the only Lord God, and our Lord Jesus Christ.*—This, which is the translation in our English Bible, and which in sense is not different from the second rendering, I have adopted, not only because according to it, two persons are spoken of as denied; namely, *the only Lord God*, and *our Lord Jesus Christ*: but because it represents Jude's sentiment as precisely the same with John's 1 Epist. ii. 22. *He is the antichrist who denieth the Father and the Son.*—By declaring that those ungodly teachers denied both the Father and the Son, the apostle shewed to what a pitch of impiety they had proceeded.—Because the article is prefixed only to μονον Θεον, and not repeated before κυριον ἡμων Ιησουν Χριστον, Beza

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

5 Ὑπομνησαι δε ὑμας βȣλομαι, ειδοτας ὑμας απαξ τȣτο, ὁτι ὁ Κυριος λαον εκ γης Αιγυπτȣ σωσας, το δευτερον τȣς μη πιστευσαντας απωλεσεν.

6 Αγγελȣς τε τȣς μη τηρησαντας την ἑαυτων αρχην, αλλα απολιποντας το ιδιον οικητηριον, εις κρισιν μεγαλης ἡμερας, δεσμοις αιδιοις ὑπο ζοφον τετηρηκεν.

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is of opinion that these epithets, δεσποτην, Θεον, and κυριον, belong all to Jesus Christ. But the want of the article, is too slight a foundation to build so important a doctrine on. For in the following passages, John xvii. 3. Ephes. v 5. 1 Tim. v. 21. vi. 13. 2 Pet. i. 1, 2. *God* and *Jesus Christ* are mentioned jointly, with the article prefixed to one of them only. Yet every reader must be sensible that they are not one, but two distinct persons. Besides δεσποτης is a title not commonly given to Jesus Christ, whose proper title is ὁ κυριος. See however 2 Pet. ii. 1. note 3.—Jude's meaning in this passage is, that the ungodly teachers of whom he wrote, in order to avoid persecution, denied the only Lord and God of the universe, by acknowledging and worshipping the heathen deities. Also they denied the Lord Jesus Christ, by denying that they were his disciples.

In the Complutensian edition of the Greek testament, by omitting the first και, and placing Θεον before the second και, and δεσποτην after it, and by inserting the article before κυριον, the whole clause stands in this manner, τον μονον Θεον και δεσποτην, τον κυριον ἡμων Ιησȣν χριστον, αρνȣμενοι, *Denying the only God and Lord, Jesus Christ our Lord.* But the MSS. and versions, on which the Spanish divines formed this reading, are not of sufficient authority to establish it, especially as it excludes the Father from being *God* and *Lord*.

Ver. 5.—1. *I will therefore put you in remembrance*, &c. On this and what follows, Oecumenius observes, that by proposing these examples of the destruction of sinners from the Old Testament history, the apostle designed to shew that the God of the Old Testament is the same with the God of the New, in opposition to those heretics who denied this, namely the Manicheans: also to prove that the goodness of God will not hinder him from punishing the wicked under the new dispensation, any more than it hindered him from punishing them under the old.—In this passage, Jude hath mentioned two of the instances of the divine vengeance against atrocious sinners, which Peter took

5 I will therefore put you in remembrance,[1] though ye (ἅπαξ) *formerly* knew this, *that* the Lord having ſaved the people[2] out of the land of Egypt, afterward deſtroyed them *who did not believe:*[3]

5 *I will therefore*, to prevent you from liſtening to theſe wicked teachers, *put you in remembrance, although ye formerly knew this, that the Lord, having ſaved the people* of Iſrael *out of the land of Egypt, afterward deſtroyed them* in the wilderneſs, *becauſe they did not believe* his promiſes, and refuſed to go into Canaan; Numb. xiv. xxvi. Heb. iii. 18, 19.

6 (Τε) *Alſo* the angels *who* kept not their *own office*,[1] but left their *proper* habitation,[2] he hath reſerved in everlaſting chains, under darkneſs,[3] unto the judgment of the great day.[4]

6 *Alſo, the angels who kept not their own office*, the office which was originally allotted to them, *but left their proper ſtation*, by intruding into the offices and ſtations of the angels who were greater than they, *God* hath driven out of heaven, notwithſtanding their numbers and power, and *hath kept* them, ever ſince, *in everlaſting chains* of confinement *under darkneſs, unto the judgment of the great day*, to be puniſhed.

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took notice of, 2 Epiſt. ii. 4 5. and in place of the third inſtance, *the deſtruction of the old world*, he hath introduced the deſtruction of the rebellious Iſraelites in the wilderneſs.

2. *That the Lord having ſaved the people.* Some MSS. and verſions read here Ἰησοῦς *Jeſus having ſaved.* Two of Stephen's MSS. read Θεος *God;* which expreſſes the true meaning of the paſſage. But the common reading is beſt ſupported.

3. *Afterward deſtroyed them who did not believe.* Jude doth not mention the various ſins committed by the Iſraelites in the wilderneſs; ſuch as their rebellion in refuſing to go into Canaan, their idolatry in worſhipping the golden calf, their fornication with the Midianitiſh women, their frequent murmurings; but he ſums up the whole in their *unbelief*, becauſe it was the ſource of all their ſins.

Ver. 6.—1. *Alſo the angels who kept not* την ἑαυτων αρχην *their own office.* So the word αρχη ſignifies, Luke xx. 20. *Deliver him* τῃ αρχῃ και τῃ ἐξουσιᾳ, *to the power and authority of the Governor.* The apoſtle's meaning is, that theſe ſuperior beings did not keep their original office, but forfeited it by ſome miſbehaviour. Hence they are called, 2 Pet. ii. 4. *The angels who ſinned.*—The common tranſlation of this clauſe, viz. *who kept not their firſt eſtate*, expreſſeth its meaning very well; but it is a paraphraſe and not a tranſlation.—Hunt in his Diſſertation on the fall of man, ſaith, the office of the angels who ſinned, was to attend the viſible manifeſtation of the divine preſence in paradiſe,

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire.

8 Likewiſe alſo theſe *filthy* dreamers defile the fleſh, deſpiſe dominion, and ſpeak evil of dignities.

7 Ὡς Σοδομα και Γομορρα, και αἱ περι αυτας πολεις τον ὁμοιον τουτοις τροπον εκπορνευσασαι, και απελθουσαι οπισω σαρκος ἑτερας, προκεινται δειγμα, πυρος αιωνιου δικην ὑπεχουσαι,

8 Ὁμοιως μεντοι και ουτοι Ενυπνιαζομενοι, σαρκα μεν μιαινουσι, κυριοτητα δε αθετουσι, δοξας δε βλασφημουσιν.

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diſe, and to miniſter to mankind. But this is to be wiſe above what is written. See note 4.

2. *But left their proper habitation.* Οικητηριον, denotes the place in which God appointed the angels who ſinned, to execute the offices and functions which he ha aſſigned to them According to Hunt, their habitation was this earth.—It is of more importance to obſerve, that by ſaying, The angels kept not their own office, but left their proper habitation, the apoſtle inſinuates that they attempted to raiſe themſelves to a higher ſtation than that which God had allotted to them; conſequently that the ſin for which they are to be puniſhed, was pride and rebellion.

3. *He hath reſerved in everlaſting chains, under darkneſs.*—*Everlaſting chains*, is a metaphorical expreſſion which denotes a perpetual confinement, which it is no more in their power to eſcape from, than a man who is ſtrongly bound with iron chains can break them. See the explication of the phraſe, *under darkneſs*, given 2 Pet. ii. 4. note 3.

4. *Unto the judgment of the great day.* This *great day* is elſewhere called *the day of the Lord*, and *that day*, emphatically.—In our Lord's deſcription of the general judgment, Matth. xxv. 41. he tells us that the wicked are to *Depart into everlaſting fire, prepared for the devil and his angels.* This implies that theſe wicked ſpirits are to be puniſhed with the wicked of mankind.—Hunt in his diſſertation referred to in note 1. on this verſe, ſaith, Upon the ſuppoſition that the fallen angels belong to our ſyſtem, their puniſhment with the wicked of our ſpecies, will appear the more congruous.—If the angels who ſinned, were originally appointed to miniſter to mankind, as Hunt imagines, and were diſcontented with this earth in its paradiſical ſtate as an habitation, the atmoſphere which ſurrounds the earth in its preſent altered ſtate, is very properly made the priſon-houſe in which they are confined till the general judgment.

Ver.

7 (Ὡς, Parkh.) *As* Sodom and Gomorrha, and the cities *around* them,[1] *which in a manner like to theſe*[2] *had habitually committed whoredom*,[3] *and gone after other* fleſh, are ſet forth *an* example,[4] *having undergone the puniſhment of an* eternal fire,

8 (Ὁμοιως μεντοι, 204.) *In like manner indeed, theſe* alſo SHALL BE PUNISHED.——*Being caſt into a deep ſleep*,[1] *they* defile the fleſh, *and* deſpiſe (κυριοτητα) *government*, and *revile* (δοξας) dignities.[3]

7 Further, *ſeeing Sodom and Gomorrha, and the cities around them, which in a manner like to theſe* wicked teachers *had habitually committed whoredom and beſtiality*, are publicly ſet *forth* as *an example* of that terrible puniſhment which is to be inflicted on the ungodly after the general judgment; *having* from the immediate hand of God *undergone the puniſhment of an eternal fire*; a fire whoſe effects will remain while the world remains,

8 *In like manner indeed, theſe ungodly men ſhall be puniſhed* with eternal fire. *Being caſt into a deep* ſpiritual *ſleep* through the intoxication of ſin, *they*, under the pretence of Chriſtian liberty and a ſuperior illumination, *defile their body* like the Sodomites with libidinous practices, *and deſpiſe* every kind of *government*, *and revile magiſtrates* when they puniſh them for their lewd practices.

Ver. 7.—1. *And the cities around them.* Theſe cities were Admah and Zeboim. The four are mentioned, Deut. xxix. 23.—Zoar, the fifth city in the plain of Sodom, was ſpared at the requeſt of Lot, for a place of refuge to him and his family.

2. *Which in a manner like to theſe.* Τον ὁμοιον τουτοις τροπον. I have followed our tranſlators in completing the conſtruction of this clauſe, by ſupplying the prepoſition κατα, which the ſenſe likewiſe requires.—*Like to theſe.* The relative τουτοις, being maſculine, may refer to the ungodly teachers mentioned, ver. 4.—Or, though πολεις be a feminine word, yet as it ſignifies the inhabitants of a city, as well as the city itſelf, the relative τουτοις may very properly be in the maſculine gender, to denote the inhabitants of the other cities of the plain. See Eſſ. iv. 64.—I make theſe obſervations, becauſe ſome commentators ſuppoſe τουτοις ſtands for the angels who left their proper habitation, as if their ſin had been lewdneſs; which is a very falſe idea.

3. *Had habitually committed whoredom.* This is the literal ſignification of the compound word εκπορνευσασαι: becauſe εκ increaſes the ſignification of the word with which it is compounded.—In the language of ſcripture πορνευειν ſignifies to commit any ſort of whoredom or uncleanneſs, and among the reſt *Sodomy*. See 1 Cor. v. 1. note 1. and Parkhurſt in voc. εκπορνευομαι. Eſtius ſaith the prepoſition εκ in this

compounded

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

9 Ὁ δε Μιχαηλ ὁ αρχαγγελος, ὁτε τῳ διαβολῳ διακρινομενος διελεγετο περι τȢ Μωσεως σωματος, ȣκ ετολμησε κρισιν επενεγκειν βλασφημιας, αλλ' ειπεν· Επιτιμησαι σοι Κυριος.

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compounded word, denotes the Sodomites committing whoredom out of the order of nature. They committed the unnatural crime which hath taken its name from them.

4. *Are set forth*, δειγμα, *an example*. See 2 Pet. ii. 6. The burning of the cities of the plain, being represented here as an example, or type, of that punishment by fire which at the general judgment God will inflict on the wicked, the consideration thereof should terrify the ungodly of every description, and bring them to repentance. For when God is about to punish them in that dreadful manner, will they be able to flee from him, or resist him?

Ver. 8.—1. *In like manner indeed, these also shall be punished.* I put a full point after the words και ȣτοι: and to finish the sentence, I supply the words, *shall be punished*, from the end of the foregoing verse with which this clause is connected in the sense, being the reddition to the clause in the beginning of ver. 7.—Ὡς σοδομα και γομοῤῥα *since*, or, *as Sodom and Gomorrha are set forth as an example*, &c. ver. 8. ὁμοιως μεντοι *In like manner certainly these also shall be punished.*—In the next clause of this 8th verse, a new sentiment is introduced, which therefore should have been made the beginning of the verse.

2. *Being cast into a deep sleep.* This is the proper literal translation of the word ενυπνιαζομενοι, as Beza hath shewed. Besides in other passages of scripture, the wicked are represented as fast asleep. See Rom. xiii. 11. 1 Thess. v. 6

3. *And despise government*, (see 2 Pet. ii. 10 note 2.) *and revile dignities*: δοξας δε βλασφημȢσι literally *they revile glories*, that is those who possess the glory of the magistrate's office. This must be the meaning of δοξας, as distinguished from κυριοτητα, *government*.—The Jews fancying it sinful to obey the heathen magistrates, despised both them and their office. The ungodly teachers of whom Jude speaks, carried the matter still farther: They reviled all magistrates whatever, as enemies to the natural liberty of mankind.

Ver 9. 1. *But Michael the archangel.* Michael is mentioned, Dan. x. 13. 21. xii. 1. as standing up in defence of the children of Daniel's people.—Because it is said, Rev. xii. 7 That *Michael and his angels fought against the Dragon and his angels*, Estius conjectures that Michael is the chief, or prince of all the angels. But this argument is not conclusive Because the book of Daniel is the first sacred writing in which proper names are given to particular angels, some have fancied,

 that

9 (Δε) *But* Michael the archangel, [1] when contending with the devil he disputed about the body of Moses, [2] *did not attempt* [3] to bring against him a *reviling* accusation, [4] but said, The Lord rebuke thee.

9 *But* how different was the conduct of *Michael the archangel, when contending with the devil he disputed about* the restoration of *the Jewish church and state* by Joshua the high priest, Zechar. iii. 1. Though that malicious spirit was clothed with no authority of office, he *did not attempt to bring against him a reviling accusation; but* mildly *said, The Lord rebuke thee* Satan.

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that during the Babylonish captivity the Jews invented these names or learned them from the Chaldeans. But this seems an unfounded conjecture. For the angel who appeared to Zacharias, Luke i. 19. called himself *Gabriel*, which shews that that name was not of Chaldean invention.

2 *When contending with the devil he disputed about the body of Moses.* In the passages of Daniel's prophecy quoted in the preceding note, Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may therefore have been *the angel of the Lord*, before whom Joshua the high priest is said, Zech. iii. 1. to have stood, *Satan being at his right hand to resist him*, namely in his design of restoring the Jewish church and state, called by Jude *the body of Moses*, just as the Christian church is called by Paul *the body of Christ*. Zechariah adds, *And the Lord*, that is, *the angel of the Lord*, as is plain from ver. 1. *said unto Satan, The Lord rebuke thee, O Satan, even the Lord, that hath chosen Jerusalem, rebuke thee.*—Le Clerc gives a different interpretation of this passage. By *Satan* in Zechariah's vision, and Διαβολος in Jude's epistle, he understands Tatnai and Shetherboznai, the king of Persia's lieutenants, who opposed the restoration of Jerusalem, and who on that account might be called *Satan* or the adversary of the Jews, in the same manner that Peter was called *Satan* by his master, for opposing his suffering at Jerusalem. According to this interpretation, Jude's meaning is, that the angel in Zechariah's vision brought no reviling accusation against the adversaries of the Jews, but reproved them with modesty on account of their being magistrates. This, Jude mentioned to shew the ungodly teachers who reviled the Roman magistrates, that they were culpable in doing what the angels who, as Peter observeth, 2 Ep. ii. 11. are greater in power than they, did not attempt to do.

Beza, Estius, Tillotson, and others, by *the body of Moses* about which the devil contended with Michael, understand *his dead body*, which they suppose the devil contended should be buried publicly, on pretence of doing honour to Moses; but that his intention was to give the Israelites an opportunity of raising his body and worshipping it: That Michael knowing this, rebuked the devil in the words mentioned by Jude; and to prevent the Israelites from committing idolatry,

 buried

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

10 Ουτοι δε οσα μεν ουκ οιδασι βλασφημουσιν· οσα δε φυσικως ως τα αλογα ζωα επιςανται, εν τουτοις φθειρονται.

11 Ουαι αυτοις· οτι τη οδω του Καιν επορευθησαν, και τη πλανη του Βαλααμ μισθου εξεχυθησαν, και τη αντιλογια του Κορε απωλοντο.

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buried Moses's body so privately that none of the Israelites ever knew where his sepulchre was.—Vitringa, instead of *the body of Moses*, proposes to read, *the body of Joshua*; but without any authority whatever.—The first mentioned account of this transaction, which was given long ago by Ephraim the Syrian, (See Lardner, Canon iii. c. 21. p. 345, 346) is now adopted by many.

3. *Did not attempt to bring against him.* In the common English translation it is, *durst not bring*, as if Michael had been afraid of the devil, which certainly is an improper idea. The translation of ουκ ετολμησε, which I have given, is supported by Blackwall, Sacr. Classics, vol. 2. p. 155.—Tillotson's remark, (Posthum. serm. 3) on this text deserves a place here. Michael's "duty restrained him and probably his discretion too. As he durst not offend God in doing a thing so much beneath the dignity and perfection of his nature, so he could not but think that the devil would have been too hard for him at railing; a thing to which, as the angels have no disposition, so I believe they have no talent, no faculty at it: The cool consideration whereof should make all men, especially those who call themselves divines, and especially in controversies about religion, ashamed and afraid of this manner of disputing."

4. *A reviling accusation*; κρισιν επενεγκειν βλασφημιας, literally *to bring against him a sentence of reviling*; a form of expression founded on this, that whoever reviles or speaks evil of another, doth in effect judge and condemn him.—Doddridge thinks the translation might run, *did not venture to pass a judgment upon his blasphemy*, but referred him to the judgment of God by saying, *the Lord rebuke thee*. But this translation requires the addition of two words not in the text; and without any necessity. That author in his note on the passage saith, "If the angels do not rail even against the devil, how much less ought we against men in authority, even supposing them in some things to behave amiss. Wherefore, to do it when they behave well, must be a wickedness much more aggravated."

Ver. 10. *What things they know naturally as animals void of reason, by these they destroy themselves.* Here Jude insinuates, That these ungodly

10 (Δε, 100.) *Yet* these *MEN revile* those things which *indeed* they *do not know.* But what *things* they know naturally as *animals void of reason,*[1] *by these* they *destroy* themselves.

10 *Yet these* ungodly *teachers,* notwithstanding their pretensions to superior illumination and knowledge, *revile laws and magistrates, whose origin and usefulness indeed they do not know. But the use of the members of their body, which they know* only *by instinct as animals void of reason, by* perverting *these* to gluttony, drunkenness, and lust, *they destroy both their soul and their body.*

11 Wo *IS*[1] *to* them; for they have gone in the way of Cain, and *have run far*[2] *in* the error of *Balaam's hire,* and *have* perished[3] in the *rebellion* of Korah.

11 *Wo is their portion; for* in destroying the souls of their brethren by their false doctrine, *they have followed Cain in the* murder of his brother; *and* by misrepresenting the oracles of God for the sake of gain, they *have run far in the error which Balaam followed for hire; and,* on pretence of superior illumination opposing the apostles of Christ, they *shall perish,* as the men who perished *in the rebellion of Korah.*

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godly teachers, notwithstanding they made high pretensions to knowledge, had no knowledge, at least concerning the use of their body, but what they derived from natural instinct, as brute animals: That they made their lusts the only rule of their actions: That they coupled with women promiscuously like the brute beasts: and That, instead of using the knowledge they derived from instinct rightly, they thereby destroyed both their soul and their body. – In this passage the apostle strongly condemned the lascivious practices of the Nicolaitans, and of all the ungodly teachers who defended the promiscuous use of women; and confuted the argument taken from natural appetite, by which they vindicated their common whoredoms. If these teachers had had any true knowledge, they would have known that reason is given to enable men to restrain the excesses of their natural appetites, and to lead them to the right use of the members of their body, as well as of the faculties of their mind.

Ver. 11. – 1. *Wo is to them.* The substantive verb wanting in this sentence may be taken either from the present of the indicative, or from the present of the optative mode. In the second way ουαι αυτοις must be translated as in our Bible *Woe be to them,* and is a curse. But in the first way it should be translated as I have done *Wo is to them,* and is only a declaration of the misery which was to come on them. Accordingly, the phrase is thus used by our Lord, Matth. xxiv. 19. *Wo unto them who are with child, and to them who give suck in those days.* For

certainly

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

12 Ουτοι εισιν εν ταις αγαπαις ὑμων σπιλαδες, συνευωχεμενοι, αφοϐως ἑαυτους ποιμαινοντες· νεφελαι ανυδροι, ὑπο ανεμων περιφερομεναι· δενδρα φθινοπωρινα ακαρπα· δις αποθανοντα· εκριζωθεντα·

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certainly this was no wish of punishment, since to be with child and to give suck in those days, was no crime. But it was a declaration of the misery which was coming on persons in that helpless condition. See Luke vi. 24. for another example of this use of ουαι

2. *And have run far in the error of Balaam's hire.* The word εξεχυθησαν which I have translated *have run far* literally signifies, *effusi sunt, vagantur*, in allusion to the running of liquors, which follow no certain course when they are poured out. The apostle's meaning is, they have gone far in the sin which Balaam committed for hire, when he counselled Balak to tempt the Israelites to commit fornication and idolatry.—The ungodly teachers in the first age, strongly actuated by Balaam's passion for riches, drew money from their disciples by allowing them to indulge their lusts without restraint. Hence what is here called *the error of Balaam's hire*, is called, Rev. ii. 14. his *doctrine:* And 2 Pet. ii. 15. *his way:* And the ungodly teachers are there said to *have followed in it.* See notes 1, 2. on that passage of Peter.

3. *And have perished.* Here, as in many passages of scripture, a thing is said to have happened, which was only to happen. This manner of expression was used to shew the absolute certainty of the thing spoken of. *Have perished*, therefore, means *shall certainly perish.* See Ess. iv. 10. 2.

4. *In the rebellion of Korah.* Literally, αντιλογια signifies *contradiction.* But when princes and magistrates are contradicted, it is rebellion. Wherefore αντιλογια here, may very properly be translated *rebellion;* And λαον αντιλεγοντα, Rom. x. 21. *a rebelling people.*—By declaring that the ungodly teachers were to perish in the rebellion of Korah, Jude insinuated that these men, by opposing the apostles of Christ, were guilty of a rebellion similar to that of Korah and his companions, who opposed Moses and Aaron on pretence that they were no more commissioned by God, the one to be a prince, the other a priest, than the rest of the congregation, who were all holy, Numb. xvi. 3. 13.—By comparing the ungodly teachers to Cain, to Balaam, and to Korah, Jude hath represented them as guilty of murder, covetousness, and ambition.

Ver. 12.—1. *These men are,* σπιλαδες, *spots.* The word σπιλαδες, properly signifies *rocks in the sea,* which when they rise above its surface

12 These *MEN* are spots[1] in your *love-feasts*;[2] when they feast with you,[3] feeding themselves without fear.[4] They are clouds without water,[5] carried about of winds;[6] *withered autumnal trees*[7] *without fruit;* twice dead;[8] *rooted out;*

12 *These ungodly teachers are a disgrace to your love-feasts; when they feast with you, eating and drinking to excess, without any dread* of the baneful consequences of their intemperance, or of the punishment which God will inflict upon gluttons and drunkards. *They are clouds without rain,* which intercept the genial rays of the sun; and being *carried about of winds,* render men's habitations gloomy: (see 2 Pet. ii. 17.) They are *withered autumnal trees without fruit,* although they ought to produce the best; *They have died twice;* once in the Jewish, and a second time in the Christian vineyard; and are *rooted out* on that account.

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face appear like spots. For this reason, and because in the parallel passage, 2 Pet. ii. 13. the ungodly teachers are called σπιλοι και μωμοι, *spots and causes of reproach,* Beza hath translated the word σπιλαδες, *spots,* in which he followed the Vulgate, which hath *maculæ.*—Jude's meaning is, that the excesses which the ungodly teachers were guilty of in their love feasts, brought disgrace on the whole body of Christians.

2. *In your love feasts.* Αγαπαις. Commentators are not agreed about the meaning of this word. Some think Jude is speaking of the ancient *love suppers,* which Tertullian hath described, Apol. c. 39. and which do not seem to have been accompanied with the eucharist. —Others think they were those suppers which the first Christians ate, previous to their eating the Lord's supper, and of which St. Paul hath spoken, 1 Cor. xi. 21. But being afterwards perverted to the purposes of carnal love by the ungodly teachers, 2 Pet. ii. 14. they were in time disused. The love suppers, however, which Tertullian describes, were continued in the church to the middle of the fourth century, when they were prohibited to be kept in the churches.—As Benson observes, "they were called *love feasts* or suppers, because the richer "Christians brought in a variety of provisions to feed the poor, the "fatherless, the widows, and strangers, and ate with them to shew "their love to them."

3. *When they feast with you.* For the meaning of συνευωχουμενοι, See 2 Pet. ii. 13. note 3. In the common edition of the Greek Testament, the word ὑμιν is wanting. But several MSS. have it, for which reason our translators have adopted it.

4. *Feeding themselves without fear.* Ποιμαινοντες. This word is emphatical, containing an allusion to the name given to the ministers of religion,

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

13 Κυματα αγρια θαλασσης, επαφριζοντα τας ἑαυτων αισχυνας· αστερες πλανηται, οἱς ὁ ζοφος τε σκοτες εις τον αιωνα τετηρηται.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

14 Προεφητευσε δε και τετοις ἑβδομος απο Αδαμ Ενωχ, λεγων· Ιδε, ηλθε Κυριος εν μυριασιν ἁγιαις αυτε,

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religion, both under the old and the new dispensation. These were called ποιμενες, *shepherds* or *feeders* because their office was to feed the people with the spiritual food of true doctrine. The false teachers, instead of feeding the people in that manner, fed themselves with meat and drink to excess, without any fear of punishment from God, or of disgrace from the world. — I suppose Jude had in his eye here, Ezek. xxxiv. 2. *Wo be to the shepherds of Israel that do feed themselves: Should not the shepherds feed the flocks?*

5. *They are clouds without water.* The propriety of the comparison, by which Jude in this passage, and Peter, 2 Epist. ii. 17. have shewed the emptiness and unprofitableness of the false teachers of their time, will display itself in vivid colours, when it is recollected that in scripture, good doctrine and sound knowledge are often represented by *water*, because sound doctrine beautifies and invigorates the mind, as effectually as rain, in the hot eastern climes, renders the earth verdant and fruitful. Deut. xxxii. 2. *My doctrine shall drop as the rain*, &c.

6. *Carried about of winds.* False doctrine is compared to *wind*, Ephes. iv. 14. on account of its variableness. Having no foundation in truth, it is changed as it suits the passions and interests of men. The teachers of false doctrine, therefore, may fitly be compared to *clouds without water carried about of winds*, because, notwithstanding they give an expectation of good doctrine, they afford none; in which respect they are like clouds which promise rain, but being carried about of winds, distil none. See 2 Pet. ii. 17. note 1.

7. *Withered autumnal trees.* So I translate φθινοπωρινα, because it comes from φθινοπωρον, which, according to Scapula, signifies *senescens autumnus et in hiemem vergens; The decline of autumn drawing towards winter.* Or, according to Phavorinus, it signifies νοσος φθινεσα οπωρας, *a disease in trees which withers their fruit.* This sense of the word Beza hath adopted in his translation, *Arbores emarcidæ infrugiferæ.* The Vulgate translation, *Arbores autumnales infructuosæ*, suggests a beautiful idea. In the eastern countries the finest fruits being produced in autumn, by calling the corrupt teachers, *autumnal trees*, Jude intimated the

13 Raging waves of the sea, foaming out their own shame;[1] wandering stars,[2] *for* whom the blackness of darkness for ever, is reserved.

13 They are as unstable in their doctrine, and as turbulent in their manners, as *raging waves of the sea, so that they make their own shame apparent to all.* Having renounced the true doctrine of the gospel, instead of being the lights of the world they are *wandering meteors*, which are quickly *to be extinguished in perpetual darkness.*

14 *Now* Enoch, *the* seventh from Adam, prophesied[1] *even* (εν, 168.) *concerning* these *MEN*.[2] saying, Behold the Lord cometh with *his holy myriads*[3] *OF ANGELS*,

14 *Now Enoch, the seventh* in descent *from Adam, prophesied even concerning these ungodly teachers*, when he foretold the destruction of the wicked at the general judgment, *saying, Behold the Lord cometh* surrounded *with his holy myriads of angels*,

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the just expectation which was entertained of their being fruitful in good doctrine: but by adding, *without fruit*, he marked their uselessness, and the disappointment of their disciples.

8. *Twice dead; rooted out.* Here the apostle insinuates, that while these ungodly teachers, who were mostly of the Jewish nation, continued under the Mosaic dispensation, they were dead and unfruitful: And that under the gospel dispensation, though they seemed to flourish for a little while and promised to bring forth fruit, they had proved as barren as before, having died a second time, and for that reason were justly rooted out.—The commentators observe, that there is a striking climax in this description of the false teachers. They were trees stripped of their leaves and withering: They had no fruit, being barren that season: They were twice dead, having borne no fruit the former year: Lastly, they were rooted out as utterly barren.

Ver. 13.—1. *Raging waves of the sea, foaming out their own shame.* Like the raging sea, these ungodly teachers were turbulent and furious, having no command of their irascible passions. And by their wicked outrageous behaviour among their disciples, they shewed their own filthiness, to their great disgrace.—Perhaps the apostle alluded here to Isai. lvii. 20. *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.*

2. *Wandering stars.* Αϛερες πλανηται. Doddridge in his note on this verse observes, That the Jews called their teachers *stars*: and that the teachers in the Christian church are represented under the emblem of stars, Rev. i. 20. ii 1. Wherefore, as the planets have irregular motions, being sometimes stationary and sometimes retrograde, he thinks they are proper emblems of teachers, who are unsettled in their principles, and irregular in their behaviour.

3. For

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard *speeches* which ungodly finners have fpoken againft him.

16 Thefe are murmurers, complainers, walking after their own lufts; and their mouth fpeaketh great fwelling *words*, having men's perfons in admiration becaufe of advantage.

15 Ποιησαι κρισιν κατα παντων, και εξελεγξαι παντας τυς ασεβεις αυτων, περι παντων των εργων ασεβειας αυτων ὡν ησεβησαν, και περι παντων των σκληρων ὡν ελαλησαν κατ' αυτυ αμαρτωλοι ασεβεις.

16 Ουτοι εισι γογγυσται, μεμψιμοιροι, κατα τας επιθυμιας αυτων πορευομενοι· και το στομα αυτων λαλει ὑπερογκα· θαυμαζοντες προσωπα ωφελειας χαριν·

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3. *For whom the blacknefs of darknefs for ever, is referved.* As the ancients knew that the planets are naturally dark bodies, and derive all their light from the fun, it is fuppofed, that Jude compared the falfe teachers, not to meteors, or *ignes fatui,* which have no exiftence after they are extinguifhed, but to planets properly fo called.

Ver. 14.—1. *Now Enoch, the feventh from Adam, prophefied.* See Pref. Sect. 2. No. 2. paragr. 2.—Though Mofes hath faid nothing concerning Enoch's prophefying, yet by telling us that he was a perfon of fuch piety, as to be tranflated to heaven in the body without dying, he hath warranted us to believe Jude's account of him; namely, that God employed him, as he did Noah, in reforming the wicked of the age in which he lived, and that he infpired him to deliver the prophecy of which Jude fpeaks—That Enoch was endowed with the fpirit of prophecy, Benfon faith is apparent from the name which he gave to his Son, to wit *Methufelah;* which fignifies *he dieth, and the flood cometh.*—Enoch is called *the feventh from Adam,* to diftinguifh him from Enoch the fon of Cain, Gen. iv. 17. who was only the third from Adam.

2. *Prophefied even concerning thefe men.* So I tranflate προεφητευσε και τυτοις, by fupplying εν before τυτοις: Or without the prepofition, thus, *prophefied alfo to thefe men,* as well as to the antediluvians.—Though Enoch prophefied immediately to the wicked men of his own age, what he faid *concerning,* or *to them,* was intended for the wicked in every age.

3. *Saying, Behold the Lord cometh with his holy myriads of angels.* So εν μυριασιν ἁγιαις αυτυ muft be tranflated, becaufe ἁγιαις being in the feminine gender, agrees with μυριασιν as an adjective, confequently the word to be fupplied is αγγελων, not αγγελοις.—Μυριας *ten thoufand,* is a definite

15 To *pass sentence* (κατα, 208. 2.) *on*[1] all, and to *convict all the* ungodly among them, of all their *deeds of ungodliness* which they have *impiously* committed, and of all *the hard things* which ungodly sinners have spoken against him.[2]

16 These are murmurers, *AND* complainers,[1] *who walk according to* their own lusts;[2] and their mouth speaketh great swelling WORDS.[3] (θαυμαζοντες προσωπα) *They admire persons for the sake of gain.*[4]

15 *To pass sentence on all, and to make all the impious and prophane among mankind sensible of all the impious actions, which they have impiously committed, and of all the impious atheistical scoffing speeches, which prophane sinners have impiously uttered against Christ,* as if he were an impostor, who was justly punished with an ignominious death.

16 *These* ungodly teachers *are murmurers* against God, *and complainers* that their lot is not what they deserve, *who gratify their own lusts to* the utmost; *and their mouth speaketh great swelling words*, in praise of themselves, as the only teachers who free men from the shackles of superstition. *They admire and praise persons*, not for their good qualities, but for their riches, *that they may get money from them* for their flattery.

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definite number. But it is put here in the plural, μυριασιν, *ten thousands*, indefinitely, to signify an innumerable multitude.—Ηλθε 2 Aor. *is come.* But in the prophetic style the present is often put for the future, to shew the absolute certainty of the event foretold: *The Lord is come;* or as it is in our Bible, *the Lord cometh*, being the genuine prophetic style, it is no proof, as Benson fancies, that Jude took this prophecy out of some book. If it was preserved by tradition, this is the language in which it must have been preserved.

Ver. 15.—1. *To pass sentence on all.* Ποιησαι κρισιν κατα παντων, might have been literally translated *to execute punishment on all*, if the apostle had not added, και εξελεγξαι; *and to convict;* for punishment cannot justly be inflicted, till the offender is convicted. Wherefore the translation in our Bible, where *judgment* is used in the sense of *punishment*, is wrong; namely, *to execute judgment upon all.* The proper, and I may add, the literal translation of ποιησαι κρισιν, is, *to pass judgment*, or sentence *on all.* For *all* shall be judged, but *all* shall not be condemned. —Enoch's prophecy seems to have been generally known among the Jews. For the first words of it, which in the Hebrew are, *Maranatha,* were used by them with great propriety, in that form of excommunication or cursing, which they pronounced upon irreclaimable offenders, (See 1 Cor. xvi. 22. note.) as they put all who were present in mind of God's coming at the last day, to punish the obstinately impenitent. This same curse the apostle Paul solemnly pronounced on all wicked Christians, 1 Cor. xvi. 22.

2. *All*

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;	17 Ὑμεις δε αγαπητοι, μνηθητε των ρηματων των προειρημενων ὑπο των αποϛολων τȣ Κυριȣ ἡμων Ιησȣ Χριϛȣ·
18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts,	18 Ὁτι ελεγον ὑμιν, ὁτι εν εσχατω χρονω εσονται εμπαικται, κατα τας ἑαυτων επιθυμιας πορευομενοι των ασεβειων.

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2. *All the hard things which ungodly sinners have spoken against him.* As Christ is to judge the world, he is the person against whom the ungodly are here said to have spoken hard things: consequently these hard things consisted, in their denying Jesus to be the Son of God; in their calling him a magician, a sorcerer, and an impostor; and in their affirming that he was justly punished with death.

Ver 16 — 1. *These are* γογγυϛαι *murmurers, and* μεμψιμοιροι *complainers.* They murmured against God on account of the dispensations of his providence, and complained of their condition, fancying that they deserved a better lot: for μεμψιμοιροι, literally are persons who complain of their lot or portion. In this, the ungodly teachers resembled the ancient Israelites, who murmured against God, on account of the hardships they were exposed to in the wilderness.

2. *Who walk according to their own lusts.* From this circumstance it is probable, that the corrupt teachers complained not only of their lot, but of the restraints which were laid on them by the laws of the countries where they lived. To this conjecture what followeth agrees: *Their mouth speaketh great swelling words.*

3. *Great swelling words.* If the interpretation of this clause given in the commentary is not admitted, we may suppose the false teachers spake in an insolent manner against the Roman magistrates for punishing them, and against the laws for prohibiting the vices in which they delighted. For they are said, ver 8. *to despise government, and to revile dignities.* Perhaps they thus opposed the heathen magistrates and laws, on pretence of maintaining the cause of the people of God against the tyranny and oppression of the Romans: and spake in a pompous boasting manner of their Christian liberty, which they affirmed consisted in a freedom to gratify their inclinations without controul, 2 Pet. ii. 19. — Of these teachers, and of the tumid speeches, by which they defended their vices, John hath given insinuations, 1 Epist. iii. 4.—11.

4. *They admire persons for the sake of gain.* The false teachers of that age greatly admired the rich on account of their riches, thereby feeding their vanity. They flattered them likewise with the hope of salvation,

17 But, beloved, remember ye the words which were *before spoken by* the apostles of our Lord Jesus Christ;[1]

18 *That they said to* you, *That* in the last time there *would be scoffers, walking according to* their own ungodly lusts.[1]

17 *But beloved*, to prevent you from giving heed to the vain speeches of these deceivers, *continually recollect the words which were spoken prophetically by the apostles of our Lord Jesus Christ*;

18 *That they foretold to you, that in the last time*, namely after the destruction of the Jewish commonwealth, *there would be scoffers* in the church, *who*, ridiculing the strictness of the precepts of the gospel, *would walk according to* the impulses of *their own impure lusts*.

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salvation, and by so doing hardened them in their sins. In short, they never opposed the will of their rich disciples in any thing: And this servility they shewed towards the rich, merely to draw money from them.

Ver. 17. *Remember ye the words which were before spoken by the apostles of our Lord Jesus Christ.* In ver. 18. Jude cites the words spoken by Peter in particular, concerning the coming of scoffers in the last time. Yet Jude's exhortation being general, it comprehends the words spoken by the other apostles concerning the coming of false teachers: Such as Paul's words, 1 Tim. iv. 1.—5. 2 Tim. iii and iv. chapters: Nay it comprehends the words spoken by Jude himself, in the preceding part of this epistle. For we have shewed, Pref. Sect. 2. That Jude was an apostle, and that he asserted his title to that office, by calling himself the *brother of James.*—Dr. Symonds, in his observations upon the expediency of revising the present English version, &c. thinks this clause should be translated, *remember ye the words which were formerly spoken by the apostles.*

Ver. 18. *That they said to you, that in the last time there would be scoffers, walking according to their own ungodly lusts.* Though it be allowed that Jude in this verse transcribed 2 Pet. iii. 3. it will not follow from his using Peter's words, that the two apostles wrote of the same persons. Peter, in the passage quoted by Jude, evidently speaks of scoffers who were to arise in the age in which Christ was to come to judge mankind, and put an end to this mundane system. For he represents them as ridiculing the promise of Christ's coming, as a thing not likely to happen after having been so long delayed. Whereas Jude speaks of his scoffers, as already come ver. 4. And the account which he gives of them is, That they perverted the grace of God to lasciviousness; denied God and Christ; despised government; reviled dignities; led most immoral lives; imitated Cain and Balaam in their wickedness; and were to share in the punishment of Korah: But saith nothing of their scoffing at the promise of Christ's coming; or indeed of their scoffing at any of the doctrines or promises of the gospel.

19 These be they who separate themselves, sensual, having not the Spirit.

19 Οὗτοι εισιν οἱ αποδιοριζοντες, ψυχικοι, πνευμα μη εχοντες.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

20 Ὑμεις δε, αγαπητοι, τη ἁγιωτατη ἡμων πιςει εποικοδομȣντες ἑαυτȣς, εν πνευματι ἁγιω προσευχομενοι,

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pel. He calls them scoffers on account of their reviling dignities, and perhaps of their ridiculing these precepts of the gospel which prohibited lasciviousness.—If, however, the reader is of opinion that Jude, like Peter, speaks of the scoffers who are to arise about the end of the world, his exhortation to remember the words which Peter spake concerning them was highly proper, because the recollection of Peter's prophecy, would put the faithful in every age on their guard against such false teachers as might arise in any future period.

Ver. 19.—1. *These be they who separate themselves from others.* Namely, on account of their pretended greater illumination.—In the common text it is, αποδιοριζοντες, who *separate from.* But many MSS. add the word ἑαυτȣς; a reading which our translators have followed, and which is warranted by the Vulgate, where we find, *Qui segregant semetipsos.* I likewise have followed that reading, and have supplied the word *others*, because the preposition in αποδιοριζοντες, requires it.—From Rom. xvi. 17. it appear that the heretical teachers, very early began to set up separate assemblies for worship See Rom. xvi. 17. note 2. Perhaps they founded their practice on Isa lii. 1.

2. *Animal men.* Some are of opinion that by ψυχικοι, *animal men*, the apostle means those who are governed by the lusts which properly belong to the animal part of the human nature, and who place their whole happiness in sensual enjoyments.—Others, by *animal men*, understand those who in religion admit of nothing as true, but what is consonant to their own preconceived opinions, and can be explained upon what they call the principles of reason. In this sense the word ψυχικος ανθρωπος is used 1 Cor. ii. 14. See note 1. there. I think the apostle calls the false teachers *animal men*, because they were neither inspired by the Spirit of God, nor guided by right reason.

3. *Not having the Spirit.* The ungodly teachers boasted of having an illumination from the Spirit, superior to that of the apostles, and that of the disciples of the apostles. And on this pretence, they separated themselves and their disciples from the others. But their boasting was without foundation; these men were truly what they called others, mere animal men, not having the spirit, either of God, or of right reason.

Ver. 20.—1. *Building one another on your most holy faith.* Here *faith* is put for the objects of faith, namely the doctrines, precepts, and promises of the gospel. This faith the apostle terms *most holy*, because its

19 Thefe be they who feparate themfelves *from OTHERS*;[1] (ψυχικοι) *animal MEN*,[2] *not having* the Spirit.[3]

19 *Thefe be the teachers, who*, oppofing the apoftles as void of the Spirit becaufe they condemn their errors, *feparate themfelves from the true difciples of Chrift.* But they are what they call us, mere *animal men, who neither have the Spirit of God, nor the fpirit of right reafon.*

20 But ye, beloved, *building* (ἑαυτȣς, 65. 1.) *one another* on your moft holy faith,[1] *AND* praying (εν πνευματι ἁγιῳ) *by* the holy *Spirit*,[2]

20 *But ye beloved*, by converfation and mutual exhortation, *building one another* in knowledge and holinefs *on* the foundation of *your moft holy faith, and praying* in your public affemblies *by* the infpiration of *the Holy Ghoft*, which the falfe teachers and their difciples cannot do,

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its defign and tendency is to difcourage vice of all kinds, and to make men holy both in mind and body. Whereas the faith of the ungodly teachers, efpecially thofe of the Nicolaitan fect, was *a moft unholy faith*, as it encouraged men in all manner of licentioufnefs.

2 *And praying by the Holy Spirit.* From 1 Cor. xiv. 15. Προσευξομαι τῳ πνευματι. *I will pray with the Spirit.*—ψαλω τῳ πνευματι *I will fing with the Spirit*, it appears that the fpiritual men, in the firft age, uttered prayers and pfalms, in their public affemblies, by an immediate infpiration of the Holy Ghoft.—To this exercife of their fpiritual gift, Jude exhorted the faithful to whom he wrote, not only becaufe they would thereby keep themfelves in the love of God, and in the firm expectation of pardon from Chrift, as mentioned in the fubfequent verfe, but becaufe it was a clear proof that they were not *animal* but *fpiritual men*. Whereas the ungodly teachers being incapable of praying by infpiration, they were thereby demonftrated to be mere *animal men*, who had not the Spirit.

Although in this paffage Jude fpeaks only of *infpired prayer*, it is proper to obferve, concerning prayer in general, That it is a duty exprefsly enjoined by Chrift himfelf, Luke xviii. 1. xxi. 36. and by his apoftles, 1 Theff. v. 17. That it is recommended to us by the example of all the good men whofe hiftory is recorded in the fcriptures, but chiefly by the example of Chrift, who often prayed not only with his difciples, but by himfelf in fecret: That it is a principal part of the duty which, as the creatures of God, men owe to him, being an expreffion of the fenfe which they have of their abfolute dependence on him for their being, and every thing they enjoy: That it is not enjoined for the purpofe of informing God of our wifhes and wants, fince our heavenly Father knoweth what things we have need of, before we afk him; neither is it enjoined for the purpofe of conftraining

 God

21 Keep yourfelves in the love of God, looking for the mercy of our Lord Jefus Chrift unto eternal life.

22 And of fome have compaffion, making a difference:

21 Ἑαυτȣς εν αγαπη Θεȣ τηρησατε, προσδεχομενοι το ελεος τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ εις ζωην αιωνιον.

22 Και ὃς μεν ελεειτε διακρινομενοι·

God by our importunity to grant us our defires; but for infpiring us with the love of virtue, and the hatred of vice, in order that God, agreeably to the laws of his moral government, may grant our petitions For if he interefts himfelf at all in human affairs, the virtuous man muft be more the object of his love and care than the vicious; and his government mu t be carried on in fuch a manner as finally to promote fuch a perfon's happinefs; who therefore may afk of him the things neceffary thereto, and reafonably expect to obtain them

The influence of prayer in reftraining men from fin and exciting them to virtue, and in regulating their whole temper and conduct, is excellently defcribed in No 28. of the Adventurer, as follows: "I know, that concerning the operation and effects of prayer, there "has been much doubtful difputation, in which innumerable me-"taphyfical fubtilities have been introduced, and the underftanding "has been bewildered in fophiftry, and affronted with jargon: thofe "who have no other proofs of the fitnefs and advantage of prayer, "than are to be found, among thefe fpeculations, are but little ac-"quainted with the practice.

"He who has acquired an experimental knowledge of this duty, "knows that nothing fo forcibly reftrains from ill, as the remem-"brance of a recent addrefs to heaven for protection and affiftance. "After having petitioned for power to refift temptation, there is fo "great an incongruity in not continuing the ftruggle, that we blufh "at the thought, and perfevere, left we lofe all reverence for our-"felves. After fervently devoting ourfelves to God, we ftart with "horror at immediate apoftacy: every act of deliberate wickednefs "is then complicated with hypocrify and ingratitude; it is a "mockery of the Father of Mercy; the forfeiture of that peace in "which we clofed our addrefs, and a renunciation of the hope that it "infpired.

"For a proof of this, let every man afk himfelf, as in the prefence "of Him *who fearches the heart*, whether he has never been deterred "from prayer, by his fondnefs for fome criminal gratification, which "he could not afterwards repeat without greater compunction. If "prayer and immorality appear to be thus incompatible, prayer "fhould not furely be lightly rejected by thofe, who contend that "moral virtue is the fummit of human perfection; nor fhould it be "incumbered with fuch circumftances, as muft inevitably render it "lefs eafy and lefs frequent: it fhould be confidered as the wings of "the foul, and fhould be always ready when a fudden impulfe prompts "her

21 Keep *one another* in the love of God, *expecting* the mercy of our Lord Jesus Christ (εις, 143.) *with* eternal life.

21 *Keep one another in* the constant exercise of *love to God*, and, in that method only, *expect pardon from our Lord Jesus Christ*, together *with eternal life*, as the consequence of pardon.

22 And making a difference[1] *have* compassion *indeed on* some.[2]

22 *And making a difference* in your methods of reclaiming sinners, *have compassion indeed on some* who have erred through ignorance and weakness, and reclaim them by the gentle method of persuasion.

" her to spring up to God. We should not think it always necessary " to be either in a church or in our closet, to express joy, love, desire, trust, reverence, or complacency, in the fervor of a silent ejaculation. Adoration, hope, and even a petition, may be conceived in " a moment; and the desire of the heart may ascend, without words, " to Him *by whom our thoughts are known afar off.* He who considers himself as perpetually in the presence of the Almighty need " not fear that gratitude or homage can ever be ill timed, or that it is " prophane thus to worship in any circumstances that are not criminal.

" There is no preservative from vice, equal to this habitual and " constant intercourse with God, neither does any thing equally alleviate distress, or heighten prosperity. In distress, it sustains us " with hope; and in prosperity, it adds to every other enjoyment the " delight of gratitude.

" Let those, therefore, who have rejected religion, as they have " given up incontestible advantages, try whether they cannot yet be " recovered; let them review the arguments by which their judgment " has been determined, and see whether they compel the assent of " reason: and let those, who, upon this recollection perceive, that " though they have professed infidelity, they do indeed believe " and tremble, no longer sacrifice happiness to folly, but pursue that " wisdom, whose ways are pleasantness and peace."

Ver 22.—1. *And making a difference:* namely, in their method of reclaiming those who had fallen from their love to God, and had lapsed into vice. For διακρινομενοι being the participle of the present of the indicative of the middle voice, signifies *to make a distinction* between the lapsed, suitable to the nature of their offence.

2. *Have compassion indeed on some.* This, being opposed to *snatching others out of the fire*, mentioned in the next verse, signifieth that they were to deal gently with those offenders whose situation was not so criminal and hazardous as that of others, because they had fallen, not through corruption of heart, but through ignorance, and weakness of understanding; and being of a tractable disposition and open to conviction, might be reclaimed. With such, the faithful, especially

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now, unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God, our Saviour, *be* glory and

23 Οὓς δε εν φοβω σωζετε, εκ τȣ πυρος ἁρπαζοντες, μισȣντες και τον απο της σαρκος εσπιλωμενον χιτωνα.

24 Τῳ δε δυναμενῳ φυλαξαι ὑμας απταιςȣς, και ϛησαι κατενωπιον της δοξης αυτȣ αμωμȣς εν αγαλλιασει,

25 Μονῳ σοφῳ Θεῳ σωτηρι ἡμων, δοξα και μεγα-

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cially those who were employed in the office of teaching, were to use the mild methods of instruction and persuasion: and they were to do so from compassion to the lapsed.

Ver. 23. *But others save by fear.* Endeavour to save others, who have erred from corruption of heart, and who are obstinate in their errors and vices, by rousing their fears. Set before them a future judgment in all its terrors. And if they continue unmoved, use the censures of the church as the last remedy. These methods Jude terms, *a snatching them out of the fire.*

2. *Snatching them out of the fire.* Commentators observe that this is a proverbial expression, used Amos iv. 11. and Zechar. iii. 2. to which St. Paul alludes 1 Cor. iii. 15. and that it denotes haste in reclaiming offenders; and even rough methods, when such are necessary, lest if the opportunity be lost, the offenders should perish.—*Sin* is here likened to *fire*, on account of its destructive nature; and the saving sinners from their evil courses, is fitly compared to the snatching one hastily out of a house which is on fire.—Or, *the fire* which the apostle here speaks of, may be the divine wrath, called fire, Heb. xii. 29. *For even our God is a consuming fire.*

3. *Hating even the garment spotted by the flesh.* This, which is a direction to those who snatch others out of the fire, implies that in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who hath died of the plague; lest they be infected by their vicious conversation.

Ver. 24.—1. *Now to him who is able to guard you from stumbling.* So απταιςȣς literally signifies. The apostle's meaning is, *guard you from falling into sin.* For the course of one's life being in scripture represented by the metaphor of *walking*, sinning is metaphorically represented by *stumbling* in walking.—Some who translate this clause, *keep you from falling*, by *falling*, understand *falling into calamity;* in which sense they interpret, Prov. xxiv. 16 *A just man falleth seven times, and riseth up again.* But in the apostolical writings the word

23 *But* others save (εν φοβῳ) *by* fear,[1] *snatching* THEM out of the fire,[2] hating even the garment spotted by the flesh.[3]

23 *But the ungodly teachers*, and such of their disciples as have erred through corruption of heart, *save by the fear of reproofs and censures; snatching them out of the fire* of the wrath of God: and in doing them this good office, *shun all familiar intercourse with them, as ye would shun* touching *a garment spotted by the flesh of* one who hath a plague sore.

24 Now *to* him *who* is able to *guard* you from *stumbling*,[1] and to present YOU faultless before the presence of his glory[2] with exceeding joy,

24 *Now*, to inspire you with courage to persevere in the doctrine and practice of the gospel, and to shew you with what assurance ye may rely on the protection of God, I conclude with ascribing *to him who is able* and willing, *to guard you from stumbling* either into error or into sin, *and to present you faultless before the manifestation of his glory* at the day of judgment, *with exceeding joy* to yourselves and to the redeemed multitudes:

25 To *the wise God alone*[1] (see Rom. xvi. 27.

25 Even *to God who alone is wise* underivedly, *and* who having con-

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fall, commonly hath the meaning which I have affixed to it. See Rom. xi. 11. James ii. 10. iii. 2.

2 *And to present you faultless before the presence of his glory*. This being one of the characters of the person to whom this doxology is addressed, it is argued by some, that God the Father is meant, who is said, Col. i. 20. *By him* (Christ) *to reconcile all things to him.*—22. *in the body of his flesh through death, to present you* (the Colossians) *holy and unblameable and unreprovable in his sight.*—To this interpretation it is objected, that the Father cannot be meant here, because he is said to present believers faultless before the presence of his own glory: whereas it is well known that the Father is not to judge the world, having committed all judgmen to the Son. Nevertheless it is replied, That the Father may truly be said to present believers faultless, at the judgment, before the presence of his own glory, because Christ himself hath told us, that he will come to judgment *in the glory of the Father*, as well as *in his own glory*, Matt. xvi. 27. that is, He will come surrounded with the glory, whereby the presence of the Father is manifested to the angelical hosts in heaven:—But, as Christ likewise is said Ephes. v. 27. *to present the church to himself a glorious church, without spot, &c.* it renders the above argument doubtful.

majesty, dominion and power, both now and ever. Amen.

λωσυνη, κρατος και εξȣσια, και νυν και εις παντας τȣς αιωνας. Αμην.

Ver. 25.—1. *To the wise God alone* That this is the true translation of μονῳ σοφῳ Θεῳ, see proved Rom. xvi 27. note 1.

2. *Our Saviour.* From this appellation it is argued that *the wise God,* to whom this doxology is addressed, is *Jesus Christ*, whose proper title is *our Saviour*, and who is called *God* in other passages of scripture, particularly Rom ix. 5. where he is styled, *God over all blessed for ever.* Nevertheless, as in some passages of scripture, particularly Luke i. 47. 1 Tim. i. 1. Tit. i 3. the Father is styled, *our Saviour*, this argument likewise is doubtful.—They who contend, that the doxology in this passage of Jude belongs to the Father, observe that the same doxology is unambiguously addressed to God the Father, Rom. xvi. 27. where it runs thus, *To the wise God alone, through Jesus Christ, be the glory for ever. Amen.*

After

note 1.) our Saviour, [2] BE glory and majesty, *strength and right*, both now and (εις παντας τους αιωνας) *throughout all ages*. **Amen.**

trived our salvation is *our Saviour, be* ascribed the *glory* of infinite perfection, *and* the *majesty* of empire absolutely universal; *strength* to govern that empire, *and right* to do whatever seemeth to himself good; *both now and through all eternity. Amen.*

After the words *our Saviour* in this verse, some MSS. add, *through Jesus Christ our Lord;* and the best copies of the Vulgate have *Soli Deo salvatori nostro, per Jesum Christum Dominum nostrum, gloria et magnificentia, imperium et potestas ante omne seculum, et nunc et in omnia secula seculorum. Amen.*—See Mill on this verse.

END OF THE APOSTOLICAL EPISTLES.

SUPPLEMENT TO ESSAY IV.

On tranſlating the Greek Language, uſed by the Writers of the New Teſtament.

THE author hath judged it neceſſary to make the following additions to Eſſay iv, for eſtabliſhing more fully the tranſlations which he hath given of the Greek particles, *&c.* as uſed by the writers of the New Teſtament, becauſe, as he hath more than once remarked already, by rightly tranſlating the Greek particles, moſt important alterations have been made in the ſenſe of many paſſages of the apoſtolical epiſtles, whereby the meaning of theſe paſſages hath been placed in a more clear, unambiguous, and beautiful light, than formerly. Wherefore, if the reader is of opinion, that the meaning of any Greek word mentioned in Eſſ. iv, is not ſufficiently eſtabliſhed by the examples there produced, he is deſired to conſult this ſupplement.

N. B. *The paragraphs of Eſſ.* 4. *being all numbered, the figures prefixed to the following additions, point out the paragraphs of that Eſſay to which they belong.*

No. 1. *Active verbs expreſs the agent's attempt or intention*, &c. John i. 9. *That was the true light which lighteth*, which is deſigned to light, *every man that cometh into the world.*—Rom. ii. 4. *Not knowing that the goodneſs of God leadeth*, is deſigned to lead, *thee to repentance.*—1 John i. 10. *If we ſay we have not ſinned, we make*, we attempt to make, *him a liar.*—Rev. xii. 9. *Called the Devil and Satan, who deceiveth*, who endeavours to deceive, *the whole world.*

4. *Active verbs expreſs, not the doing, but the permiſſion of a thing.* 2 Sam. xxiv. 1. *The anger of the Lord was moved againſt Iſrael,*

Israel, and he moved David, that is, permitted David to be moved by Satan *against Israel:* as is plain from 1 Chron. xxi. 1. *And Satan stood up against Israel, and provoked David to number Israel.*

9.—1. *The subjunctive mode put for the indicative.* 2 Cor. xiii. 9. *We are glad* (ὅταν ἡμεις ασθενωμεν, ὑμεις δε δυνατοι ητε) *when we are weak, and ye are strong.*

2. *The infinitive with the article prefixed, is put for the subjunctive.* Philip. iii. 10. Τȣ γνωναι, *That I may know him, and the power of his resurrection.* *

3. *Also for the corresponding substantive noun.* Philip. iii. 21. Κατα την ενεργειαν τȣ δυνασθαι αυτον. *According to that strong working whereby he is able even to subdue all things.*

10.—1. Buxtorff, in his Thesaur. p. 91. observes, that among the Hebrews, "Frequentissima est temporum commutatio et "enallage, ut preteriti pro futuro, et futuri pro preterito: et in "continuata sententia sequens tempus trahitur plerumque in "naturam precedentis."

2. *The preterite used for the future.* Col. ii. 13. *You being dead through the sins and the uncircumcision of your flesh*, (συνεζωοποιησε) he hath, *he will make alive together with him;* with Christ. —Jude ver. 11. (Και απωλοντο,) *And* (have perished) *shall perish in the rebellion of Korah.*

12.—1. *The present tense put for the preterite.* 1 John iii. 8. *The devil sinneth* (hath sinned) *from the beginning.*

2. *Also for the future.* 1 Cor. xi. 24. *This is my body* (το ὑπερ ὑμων κλωμενον) *which is broken*, (which shall be broken; or, which is about to be broken) *for you.*

16.—1. *The Greek participles have sometimes an adversative sense.* Heb. xi. 13. *All these died in faith* (μη λαβοντες) *though they did not receive the things promised. For, seeing them afar off*, &c.—Jude ver. 5. *I will therefore put you in remembrance*, (ειδοτες) *though ye once knew this*, &c. *

2. *The participle is put for the present of the indicative.* Rom. ix. 5. Ὁ ων, *Who is God over all.* * Rev. i. 8. *I am Alpha and Omega*, (ὁ ων) *which is, and which was.* *

3. Beza, in his note on 2 John ver. 7. saith, the participle of the imperfect of the indicative, is used in innumerable places for the aorist. See 2 John ver. 7. note 1.

18.—1. *When*

18.—1. *When one substantive governs another, the latter must be translated as an explication of the former.* Iliad Δ. line 350. Ποιον σε επος φευγεν ερκος οδοντων, *What kind of speech hath escaped the guard of your teeth?* That is, your teeth which are a guard, namely to your tongue.

19.—1. *Two substantives joined by a copulative particle, must be translated in regimen.* Philip. i. 25. Εις την υμων προκοπην και χαραν της πιστεως. *For your furtherance and joy of faith.* * For the advancement of the joy of your faith.

21.—1. *Genders of nouns.* The neuter is sometimes put for the masculine. Gal. iii. 22. *But the scripture hath shut up together* (τα παντα, all things) *all* men *under sin.* Ephes. i. 10. *To gather together* (τα παντα) *all* men, Jews and Gentiles, *under Christ.*—2 Thess. ii. 6. *And ye know* (το κατεχον) what *now restraineth;* ye know the person who now restraineth.

22.—1 The sacred writers, to render their discourse of greater extent, sometimes put the relative in the plural number, notwithstanding its antecedent is in the singular number. 1 John v. 16. *If any one see his brother sinning a sin not unto death, let him ask God, and he will grant to him life for those,* &c.

24.—2. *Genitive case denoting possession.* Rom. xv. 8. Επαγγελιας πατερων, *Promises belonging to the fathers.* Ephes. iii. 1. *Paul* (ο δεσμιος τε Χριςε) a prisoner belonging *to Christ Jesus.*

3. *Denoting the end for which a thing is done, or suffered.* Philemon ver. 13. *He might minister to me* (εν τοις δεσμοις τε ευαγγελιε) *in these bonds for the gospel.*

27.—1. *Comparison in the third degree, by a repetition of the word.* Eph. ii. 4. *Through his great love with which he loved us:* that is, through his exceeding great love.—James v. 17. Και προσευχη προσηυξατο. *And* (he prayed with prayer, that is,) *he prayed earnestly.* See also Ephes. vi. 18.

31.—1. *All,* signifies sometimes a considerable part only. John iv. 29. *Come see a man who told me all things that ever I did.*—Acts i. 1. *All that Jesus began both to do and teach.*—1 Cor. ii. 15. *The spiritual man examineth indeed all things.*—1 Cor. ix. 22. *To all I have become all things.*—Wherefore 1 Pet. iv. 7. *The end of all things hath approached;* signifies the end of the Jewish church and state only.

41.—1. *Elect,*

41.—1. *Elect, elected*, in the following passages may signify *approved.* Rom. xvi. 13. *Rufus* (εκ εκτον εν Κυ ιω) *the approved by the Lord.*—Col. iii. 12. *Put on therefore* (ὡς εκλεκτοι τȣ Θεȣ) *as persons approved of God, holy, and beloved, bowels of mercies.*

59.—1. *Walk.* In scripture, *one's moral conduct* is denoted by the metaphor of *walking*, because as *walking* in a road ends in one's arrival at a place, so his moral conduct will at length end, either in happiness or in misery to him.

60.—1. *Word*, (λογος) sometimes denotes *eloquence.* 2 Cor. viii. 7. *Therefore as ye abound in faith* (και λογῳ) *and in eloquence.*—Ephes. vi. 19. *That* (λογος) *eloquence may be given me in the opening of my mouth.*

2. *Λογος, a promise.* Tit. i. 3. *Hath manifested* (τον λογον αυτȣ) *his promise, by preaching with which I am entrusted.* See note 1. on this verse.

3. *Λογος, a prayer.* 1 Kings xvii. 1. *Elijah said to Ahab, As the Lord God of Israel liveth, before whom I stand there shall not be dew nor rain these three years, but according to my word;* my prayer. See James v. 17. note 2.

4. *Λογος, a doctrine.* Tit. i. 9. *Holding fast* (τȣ πιϛȣ λογȣ) *the true doctrine.*

5. *Λογος, an history, a narration, a discourse.* Acts i. 1. *The former* (λογον) *treatise** or narration.—2 Pet. ii. 3. *Will make merchandise of you* (πλαστοις λογοις) *by fictitious tales.*

6. *Λογος, an appearance or shew of a thing.* Col. ii. 23. *Which things have indeed* (λογον) *a shew of wisdom.**

63.—1. *The relative pronouns refer to the remote antecedent.* Luke xxiii. 14. *I have found no fault in this man.*—15. *No nor yet Herod; for I sent you to him, and lo nothing worthy of death is done by him.* Not Herod, who is last mentioned, but Jesus, who is mentioned ver. 14.—1 Cor. xv. 25. *For he must reign till* (ἀυτος) *he* (God, who is mentioned in the preceding verse) *hath put all the enemies under his feet.*

65.—1. *The pronoun* ἑαυτος, *is often used in the sense of* αλληλος, *one another.* 1 Cor. vi. 7. *Ye go to law* (μεθ' ἑαυτων) *one with another.** See also Ephes. iv. 19. 32. v. 19.—Col. iii. 16.—1 Thess. v. 13.—Jude ver. 20.—John vii. 35.

66.—1. *The*

66.—1. *The relative pronoun sometimes differs in gender from its antecedent, regarding its meaning rather than its form.* Matth. xxviii. 19. *Teach* (παντα τα εθνη βαπτιζοντες αυτȣς) *all nations baptizing them.*—John xv. 26. Το πνευμα—εκεινος μαρτυρησει, *The Spirit—he shall testify.*—Rom. ix. 23, 24. Σκευη ελεȣς—ὃς και εκαλεσεν.—Gal. iv. 19. Τεκνια μȣ ὃς παλιν.—Philem. ver. 10. *I beseech thee* (περι τȣ εμȣ τεκνȣ ὃν) *for my son whom I begat in my bonds.*

2. *The relative pronoun sometimes differs in number from its antecedent.* Philip. iii. 20. *Our conversation is* (εν ȣρανοις εξ ὃυ) *for heaven from whence also we look for the Saviour.*

67.—1. *The relative pronoun* (ὃς) *is sometimes put for the demonstrative* (ὃυτος). 1 Cor. ii. 9. Ἁ οφθαλμος ȣκ ειδε. *Those things eye hath not seen*, &c. So Ἁ must be transl ted, because in the end of the sentence there is another Ἁ, signifying *which.*—2 Cor. ii. 16. Ὁις μεν; *To these indeed it is the savour of death ending in death*, (ὁις δε) *but to those, &c.*

81.—1. Αλλα, *However.* 1 Tim i. 16. Αλλα δια τȣτο. *Howbeit for this cause I obtained mercy.* *

86.—1. Απο, *in.* Luke xii. 57. Τι δε και αφ' ἑαυτων ȣ κρινετε, *And why also in yourselves do ye not judge what is right?*—xxi. 3. *Ye see and know* (αφ' ἑαυτων) *in yourselves, that the summer is now nigh.*—Luke xix. 30. *And some of the Pharisees* (απο τȣ οχλȣ) *in the crowd said.*—Wherefore, Philip. iv. 15. may be thus translated; *when I went forth* (απο) *in Macedonia.* See the note on that passage.

2. Απο, *By, By means of.* Matt. vii. 16. Απο των καρπων αυτων. *By their fruits ye shall know them.*

3. Απο denotes sometimes *the efficient cause.* Mark viii. 31. *And be rejected* (απο των πρεσβυτερων) *by the elders.*—James i. 27. *Unspotted* (απο τȣ κοσμȣ) *by the world.*

90.—1. Γαρ, often hath *a casual signification.* So our translators thought. Rom. iv. 15. Ὁ γαρ νομος οργην κατεργαζεται· *Because the law worketh wrath.**—Heb. vii. 11. *If indeed perfection were through the Levitical priesthood,* (ὁ λαος γαρ επ' αυτῃ) *because on account of it the people received the law.*

92.—1. Γαρ, is used to introduce *a reason* for something in the writer's mind, *which he hath not expressed.* Thus Rom. iv. 2.

Ει

Ει γαρ Αϐρααμ εξ εργων εδικαιωθη, *For if Abraham were justified by works, he might boast.* Here the proposition suppressed which this is produced to prove, is, *Abraham did not obtain justification by the flesh.* For if Abraham were justified by the work of circumcision, which he performed on his flesh, he might have boasted.

94.—1. Γαρ, is used as an affirmative particle, and must be translated, *Indeed, certainly.* Rom. viii. 7. Τω γαρ νομω τȣ Θεȣ ȣχ ὑποτασσεται, ȣδε γαρ δυναται. *For it is not subject to the law of God, neither indeed can be.* *

97.—1. Γαρ, *Now.* Ephes. v. 9. Ὁ γαρ καρπος, *Now the fruit of the Spirit.*

98.—1. Γαρ has the *adversative* sense of δε, *But, yet, although.* Rom. xv. 4. Ὁσα γαρ, *But whatever things were before written, were written for our instruction.*—Philip. iii. 20. Ἡμων γαρ το πολιτευμα, *But our conversation is for heaven.*—2 Pet. i. 9. Ὡ γαρ μη παρεςι ταυτα, *But he that lacketh these things is blind.* *

101.—2. Δε, *Also.* John viii. 17. Και εν τω νομω δε τω ὑμετερω, *And in your law also it is written, that the testimony of two men is true* * See Parkh. Dictionary.

104.—1. Δε, *Besides, Farther.* 2 Pet. i. 5. Και αυτοτȣτο δε σπȣδην πασαν. *And besides this, giving all diligence, add to your faith virtue.* *

114.—1. Δια, *To, Forward.* Acts iii. 16. *Yea the faith which is,* (δι' αυτȣ) *toward him;* that is, which hath him for its object.—Rom. iv. 25. *Was raised again* (δια την δικαιωσιν ἡμων) *to our justification: ad justificationem,* nempe, ad testificandam justificationem nostri. This is Pasor's translation. See his Lexicon, in voce δια; where he observes, that Rom. xi. 35. εξ, causam *procreantem,* δια, *conservantem,* et εις, causam indicat *finalem.*

117.—1. Δια, *In.* Heb. vii. 9. *Even Levi paid tithes* (δια Αϐρααμ) *in Abraham.* *

119.—. Δια *With.* Ephes. vi. 18. *Praying always* (δια πασης προσευχης) *with all prayer,* * that is most earnestly. See 27. 1.

121.—1. Δια, *Of, from.* Matth xxvii. 18. *For he knew that* (δια φθονον) *from envy they had delivered him.*—2 Thess. ii. 2. *Nor by letter as* (δι' ἡμων) *from us.* *

122.—1. Δια,

122.—1. Διο, is fometimes ufed *caufally*, and muft be tranflated *for*. Ephef. iv. 8. Διο λεγει. *For he faith, he afcended up on high.*—James iv. 6. *He giveth greater grace*, (διο λεγει) *for he faith, God refifteth the proud.*—1 Pet. ii. 6. Διο και, *For even it is contained in the fcripture.*

123.—1. Διοτι, *For.* 1 Pet. i. 24. Διοτι πασα σαρξ, *For all flefh is as grafs.**

124.—1. Εαν, an adverb of *time*, fignifying *when*, 3 John ver. 10. *For this caufe*, (εαν ελθω) *when I come I will bring his deeds to remembrance.*

127.—1. Ει for ὁτι, *that.* 1 John iii. 13. *Do not wonder*, (ει) *that the world hateth you.*

130.—2. Ει, *Though.* 2 Tim. ii. 13. Ει απιϛȣμεν, εκεινος πιϛος μενει. In rendering this claufe, our tranflators being fenfible of the abfurdity of making the faithfulnefs of God depend on men's unfaithfulnefs, and not recollecting that (ει) fignifies *although*, have in their tranflation endeavoured to avoid the abfurdity, not very properly, by fupplying the word *yet*; thus, *If we believe not*, yet *he abideth faithful.* The proper tranflation is, *Though we be unfaithful, he abideth faithful; he cannot deny himfelf.*

133.—2. Ει γαρ, *Siquidem*, *Since indeed.* 2 Pet. ii. 4. Ει γαρ ὁ Θεος αγγελων ἁμαρτησαντων ȣκ εφεισατο, *fince indeed God did not fpare the angels who finned.*

134.—1. Ει γε, *Seeing at leaft.* Chandler faith, ει γε is ufed in this fenfe by the beft writers: and in fupport of his opinion, cites Ælian. Pierce is of the fame opinion, in his note on Coloff. i. 23.

135.—1. Ει και, *Although.* Scapula tranflates ει και, *Etfi, etiamfi.*

136.—2. Ει μη, in the LXX. often denotes *a queftion*, and fignifies, *Num.* Gen. iii. 11. Ει μη εφαγες, *Haft thou eaten of the tree?*—2 Cor. iii. 1. Ει μη χρηζομεν, *Or need we, as fome, letters of recommendation to you?**

141.—2. Εις, *Into.* Matth. ii. 13. *Flee* (εις) *into Egypt.** See alfo, ver. 14.—Acts xvi. 15. *Come* (εις) *into my houfe.**—Gal. iv. 6. *God hath fent forth the fpirit of his Son* (εις) *into your hearts.**—

*hearts.**—Ver. 24. *Bringeth forth children* (εις) *into bondage.* See Parkhurst's Dictionary in voc. εις.

3. Εις, *To, unto,* Ephes. iv. 3. Εις *Unto the measure of the stature.**—1 Pet. iv. 9. *Use hospitality,* (εις αλληλες) *one to another.**

142.—1. Εις, *Concerning.* 1 Thess. v. 18. *This is the will of God by Christ Jesus* (εις) *concerning you.**—Gal. iii. 17. *The covenant which was afore ratified concerning Christ.*

2. Εις, *For.* Mark i. 4. *John did baptize in the wilderness and preach the baptism of repentance* (εις) *for the remission of sins.**—Rom. xi. 32. *God hath shut up together all* (εις απειθειαν) *for disobedience.*—xiii. 14. *Make no provision* (εις) *for the flesh.**—1 Cor. xvi. 1. *Now concerning the collection* (εις) *for the saints.**—Col. i. 16. *All things were created by him* (και εις,) *and for him.**—2 Tim. i. 11. Εις ὁ, *For which* testimony.

3. Εις, *On account of.* Ephes. iii. 2. *The grace of God which was given me* (εις ὑμας) *on your account.*—2 Thess. i. 11. Εις ὁ, *On which account also we always pray.*

4. Εις, *On, upon.* 2 Cor. xi. 20. *If one smite you* (εις προσωπον) *on the face.**

5. Εις, *Against,* denoting a determined time. 2 Pet. iii. 7. *Safely kept for fire* (εις) *against the day of judgment.**

6. Εις, Governing the accusative case signifies *In.* 2 Pet. i. 8. *Neither be barren nor unfruitful* (εις επιγνωσιν) *in the knowledge of our Lord Jesus Christ.**

7. Εις, *Until.* Ephes. i. 14. *Which is the earnest of our inheritance* (εις) *until the redemption of the purchased possession.**——iv. 30. *With whom ye are sealed* (εις) *until the day of redemption.*

146.—1. Εις, *By.* Acts vii. 53. *Who have received the law* (εις) *by the disposition of angels.**

155.—1. Εκ, Εξ. *Belonging to.*—2 Cor. ix. 2. Ὁ εξ ὑμων ζηλος, *Your zeal.**—Luke viii. 27. *There met him a certain man,* εκ της πολεως, *belonging to the city;* as is evident from the latter part of the verse.

2. Εκ, *From.* Rom. xiv. 23. *Because he eateth not* (εκ) *from faith: for whatever is not* (εκ) *from faith is sin.*—2 Pet. ii. 21. *Than*

Than after they have known it, to turn (εκ) *from the holy commandment.**

157.—1. Εκ, *Among*. Rom. ix. 24. *Hath called not only*, (ἐξ) *among the Jews, but also* (ἐξ) *among the Gentiles.*

163.—2. Εν, *Into, throughout*. Luke vii. 17. *This rumour of him went forth* (εν) *throughout all Judea, and* (εν) *throughout all the region round about.**

164.—1. Εν, *For*, denoting the *final cause*, or *purpose*. Matth. vi. 7. *They think they shall be heard* (εν) *for their much speaking.** 1 Pet. iv. 14.—*If ye be reproached* (εν) *for the name of Christ.**

167.—1. Εν. *Through*. Luke i. 77. *To give the knowledge of salvation* (εν) *through the remission of sins.*—Rom. v. 10. *We shall be saved* (εν) *through his life.*—Ephes. ii. 7. *His kindness towards us* (εν) *through Christ Jesus.**—vi. 10. *Be strong* (εν) *through the Lord, and* (εν) *through the power of his might.*

168.— . Εν, *Concerning*. Gal. iv. 20. *For I am exceedingly in doubt* (εν ὑμιν) *concerning you.*

170.—1. Εν, *Nigh to*. Joshua x. 10. *Slew them with a great slaughter*, (LXX. εν Γαβαων) *near to Gibeon.*—Judg. xviii. 12. *They went up and pitched* (LXX. εν Κεριαθιαριμ) *near to Kirjath-jearim in Judah; Wherefore they called the place Mahaneh-Dan, Behold it is behind Kirjath-jearim.*

172.—1. Εν, *Among*. 1 Cor. iii. 18. *If any one* (εν ὑμιν) *among you seemeth to be wise.**

174.—1. Εν, *After*, denoting similitude. Ephes. ii. 3. Εν οἱς *After whom also we all had our conversation formerly.*

175.—1. Εν, *Under*. Rom. iii. 19. *It saith to them* who are (εν τῳ νομῳ) *under the law.**

179.—2 Επειδη, has likewise *a causal* signification, and is translated, *Because, For*. Matt. xxi. 46 *When they sought to lay hands on him, they feared the multitude* (επειδη) *because they took him for a prophet.**—Luke xi. 6. Επειδη, *For a friend of mine, in his journey, is come to me.**

186.—1. Επι, *Of*. Heb. viii. 1. *Now* (επι) *of the things which we have spoken this is the sum.**—ix. 15. *For the redemption of the transgressions* (επι) *of the first covenant.*

188.—1. Επι, *In*. 2 Cor. ii. 14. *Remaineth the same vail untaken away* (επι) *in the reading of the Old Testament.**

191.—1. Επι, *On account of*, Philip i. 5. Επι, *For* (that is, on account of,) *your fellowship in the gospel.**

191.—1. Επι, *Against.* Matt. xxvi. 55. *Are ye come out as* (επι) *against a thief?**—Mark iii. 24. *And if a kingdom be divided* (επι) *against itself.**—1 Pet. iii. 12. The face of the Lord is (επι) *against.**

2. Επι. *To, unto*, denoting *the end* for which a thing is done. Ephes. ii. 10. *Created* (επι) *unto good works.**—Philip. iii. 14. *I follow on according to the mark*, (επι) *to the prize.*

3. Επι, *Over*, denoting *authority.* Acts xii. 20. *Having made Blastus*, (τον επι τȣ κοιτωνος τȣ βασιλεως) *who was over the king's bed-chamber, their friend.*—Ephes. iv. 6. *Who is*, επι *over all.*

4. Επι, *Over*, in respect of *place.* Heb. ix. 17. *Is firm*, (επι νεκροις) *over dead sacrifices.*—James v. 14. *Let them pray* (επι) *over him.**

195—1 H, Conjunction, *And.* 1 Cor. ii 1. *Came not with excellency of speech* (η) *and of wisdom.*—xvi. 6. *And perhaps I shall abide* (η και) *and even winter with you.*—2 Cor i. 13. *Than what ye read*, (η και) *and also acknowledge.*—x. 12. *We dare not rank* (η) *and compare ourselves.*

196.—1. H, is used *interrogatively.* 1 Thess. ii. 19. H ȣχι και ὑμεις; *Are not even ye?**

203.—1. Καθως, *Seeing.* Gal iii 6. Καθως Αβρααμ, *Seeing Abraham believed God, and it was counted to him for righteousness.*

2. Καθως, *According, According as.* Ephes. i. 4. Καθως εξελεξατο ἡμας, *According as he hath chosen us.**

3. Καθως, *Even as.* Rom. i. 28. Και καθως. *And even as they did not like to retain, &c.** —2 Pet. i. 14. Καθως, *Even as our Lord Jesus Christ hath shewed me.**

208.—1. Και, *Therefore.* Rom. viii. 17. *And if children* (και) *then* (*therefore*) *heirs.*

209.—1. Και, *Even as.* Philem. ver. 17. *Profitable to thee* (και) *even as to me.*

210.—1. Και, *When.* Heb. viii. 8. *Behold the days come, saith the Lord*, (και) *when I will make a new covenant.**

211. Και, *And yet*. John iii. 11. *And testify what we have seen*, (και) *and yet ye receive not our testimony*.—See also ver. 32.

212.—1. Και, *So*. Luke vi. 31. *And as ye would that men should do to you*, (και) *so do ye to them in like manner*.—John vi. 57. *As the living Father hath sent me and I live by the Father*, (και) *so he that eateth me*.*—xv. 9. *As the Father hath loved me* (κἀγω) *so have I loved you*.*

224.—2. Και, *Moreover*. Heb. vii. 15. (Και) *Moreover, it is still more exceedingly plain*.

225.—2. Κατα, *As*, denoting *likeness*. Xenoph. Hel. 2. 92. *Honoured* (ὑπο δημου κατα τον πατερα) *by the people, as his father was*.

228.—2. Κατα, with a genitive, sometimes signifies, *On, Upon*. Mark xiv. 3. *She brake the box and poured it* (κατα της κεφαλης) *on his head*.—1 Cor. xi. 4. *Every man who prayeth or prophesieth* (κατα κεφαλης εχων) *having a veil on his head*. Jude ver. 15. *To execute judgment*, (κατα παντων) *upon all*.*

3. Κατα, *Against, Contrary to*. Gal. iii. 21. *Is the law then* (κατα), *against the promises of God?** contrary to them.

232.—1. Κατα, *In*. 1 Cor. xiv. 40. *Let all things be done decently and* (κατα ταξιν) *in order*.*—Heb. iii. 8. (κατα,) *In the day of temptation*.*

238.—2. Μεν, by our translators is considered as a *causal* particle, Rom. xiv. 2. Ὁς μεν, *For one believeth that he may eat all things*.*

249.—2. Νυν is used as an interjection of *beseeching*. 1 John ii. 28. Και νυν. *Now therefore, little children, abide in him*.

3. Νυν, according to Raphelius, implies somewhat of *admiration*, or rather of *indignation*. Luke xi. 39. Νυν ὑμεις οἱ Φαρισαιοι, *Now do ye Pharisees cleanse the outside of the cup, and the platter*. Raphelius observes that Arrian in Epictet. uses νυν in the same manner.

4. Νυν, with the article prefixed, is used as an adjective. 2 Cor. viii. 14. Εν τῳ νυν καιρῳ, *In the present time*.—1 Tim. iv. 8. Ζωης της νυν, *The life that now is*,* the present life.—Matt. xxiv. 21. εως του νυν, supp. καιρου. *To this (the present) time*.*—Acts iv. 29. και τα νυν κυριε επιδε τας απειλας αυτων. *And O Lord behold their threatenings*,

threatenings, τα νυν, fupp. κατα τα πραγματα νυν, *according to the prefent circumftances.*

254. -1. Ὁτι, *Becaufe.* 1 John ii. 11. *And knoweth not whither he goeth,* (ὁτι) *becaufe that darknefs hath blinded his eyes.**

2. Ὁτι, fometimes hath an *adverfative* fenfe, and muft be tranflated *But, Yet* Wherefore, Heb. viii. 9. may be thus tranflated, *Taking them by the hand to lead them out of the land of Egypt.* (Ὁτι) *But they did not abide in my covenant.*—1 John iii. 20. Ὁτι εαν. *But if our heart condemn us*

259.—1. Ὁτι, *When.* 2 John ver. 4. *I rejoiced greatly* (ὁτι) *when I found of thy children walking in truth.*

261.—1. Ὁτι, is ufed to introduce a new fentence. 1 John v. 9. *If we receive the witnefs of men, the witnefs of God is greater.* (Ὁτι) *Now this is the witnefs of God,* &c.

268 Παλιν, *on the other hand.* 1 John ii. 8. Παλιν, *On the other hand I write to you a new commandment.*

286.—1. Πλην. Mintert obferves, that πλην is ufed by the LXX. as an illative particle, *itaque, propterea.*

290.—1. Προς, *Of, Concerning.* Heb. iv. 13. Προς ον, *Of whom we fpeak*—Nehem. ii. 18. LXX. He fpake—(προς τες λογες τε βασιλεως) *of the words of the king.*

294.—1. Προς, *With,* denoting *prefence.* 2 Theff. ii. 5. *Remember ye not* (ὁτι ετι ων προς ὑμας) *that when I was yet with you.**

306.—2. Τις, *Who, Interrogative.* Acts xix. 15. *But Ye* (τινες εϛε) *who,* (*what fort of perfons,*) *are ye.**—Heb. i. 5. Τινι γαρ, *To whom of the angels faid he at any time?*—Rev. vii. 13. Τινες εισι, *Who are thefe that are clothed with white robes?*

3. Τις, *Any one.* Heb. x. 28. Τις, *any one who* (*whofoever*) *difregarded the law of Mofes, died without mercy.*—2 Pet. iii. 9. *Not willing* (τινας) *that any fhould perifh.**

306 1. Ὑπερ. *Concerning.* Phavorinus, ὑπερ, ὁμοιως τε περι.·

308.—1. Ὑπερ. *Inftead of.* 2 Cor. v. 20. *We pray you* (ὑπερ Χριϛε) *in Chrift's ftead, be ye reconciled to God.**

309.—1. Ὑπερ, *On account of.* 2 Cor. xii. 10. *Diftreffes* (ὑπερ Χριϛε) *on account of Chrift.*

310.—1. Ὑπερ, *With refpect to.* Philip. i. 29. Το ὑπερ Χριϛε, *This, with refpect to Chrift, hath been gracioufly given you, not only to believe on him, but alfo to fuffer for his fake.*

318.—2. Εν

318.—2. Εν ῷ. *Therefore.* Heb. vi. 17. Εν ῷ. *Therefore God willing more abundantly to ſhew to the heirs of promiſe the immutability.* See note 1. on the verſe.

319.—1. Ὡς *Certainly.* 2 Pet. i. 3. Ὡς, *Certainly his divine power hath gifted to us.*

321.—1. Ως, *Namely.* 2 Theſſ. ii. 2. Ὡς ὅτι, *Namely that;* or, *intimating that the day of Chriſt is at hand.*

325. Ως, *That.* Rom. i. 9. *God is my witneſs, whom I ſerve in the goſpel of his Son,* (ὡς) *that without ceaſing I make mention of you always in my prayers.**—In this ſenſe ὡς is uſed by Xenophon, Memorab. lib. i. Πρωτον μεν ουν, ὡς ουκ ενομιζεν, ους ἡ πολις νομιζει θεους, ποιῳ ποτε εχρησαντο τεκμηριῳ; *Firſt then, that he did not reckon them gods, whom the city reckoned gods, what kind of argument did they uſe?*

ESSAY VIII.

Concerning the right Interpretation of the Writings in which the Revelations of God are contained.

THE revelations of God being deſigned to give mankind the knowledge of his counſels reſpecting their ſalvation, the right underſtanding of theſe revelations, muſt appear to every religious perſon a matter of great importance. This Eſſay therefore, having for its object to explain the phraſeology of the writings in which the revelations of God are recorded, it will meet with attention from the reader, in proportion to the value which he puts on religious knowledge.

SECT. I. *Of the original Language of Mankind, and of the Method in which Language was at firſt formed.*

The books which contain the revelations of God, being more ancient than any books now extant, are written in the language which mankind uſed in the firſt ages, or in a language nearly allied to it. Wherefore, the ſtyle of theſe writings being very different from that of modern compoſitions, to interpret them as modern compoſitions are interpreted, is without doubt to miſinterpret them. Accordingly, perſons ignorant of the character of the primitive lan uages, have, by that method of interpretation, been led to fancy that the ſcriptures contain ſentiments unworthy of God, whereby they have not only expoſed theſe venerable writings to the ſcorn of infidels, but have formed to themſelves falſe notions in religion, which have had a pernicious influence on their morals.

For avoiding theſe evils, the nature and character of the language firſt ſpoken by mankind muſt be well underſtood: and for that

that purpofe the beft method feems to be, to confider in what manner language was originally formed.

The firft ideas which come into the human mind, being thofe which enter by the fenfes, it is reafonable to believe that names for expreffing fenfible objects would be invented before any others; and after them, terms for expreffing thofe operations of the fenfes, by which the ideas of fenfible objects are acquired.—And becaufe the operation of the fenfes have fome refemblance to the operations of intellect, to exprefs the operations of intellect, mankind would naturally have recourfe to the words by which they expreffed the operation of the fenfes.—Thus, many words of the primitive language of mankind, muft have had a twofold fignification. According to the one fignification, they denoted ideas of fenfe, and according to the other they denoted ideas of intellect. So that although thefe words were the fame in refpect of their found, they were really different words in refpect of their fignification: And to mark that difference, after the nature of language came to be accurately inveftigated, the words which denoted the ideas of fenfe, when ufed to exprefs the ideas of intellect, were called by critics, *metaphors*, from a Greek verb which fignifies *to transfer*; becaufe thefe words fo ufed, were carried away from their original meaning to a different one, which however had fome refemblance to it.

Metaphorical meanings being affixed to words in the ancient languages to remedy the poverty of thefe languages, it is plain that he more ancient any language is, it will confift of the fewer words, confequently the more numerous and bold its metaphors will be Accordingly, we find that the primitive languages, and even the languages of favage tribes, which may be ranked with the primitive languages, are all of them highly figurative. On this fubject it is proper to obferve, that even after a language has become fufficiently copious, if the people who ufe it poffefs a vigorous and warm imagination, and are favourably fituated for enjoying fenfual gratifications, as is the cafe with moft of the eaftern nations, being by thefe circumftances peculiarly difpofed to relifh the fenfible pictures exhibited in metaphorical and other figurative expreffions, fuch a people, inftead of retrenching, will rather multiply thefe expreffions. Hence the language

guage of that people will be more figurative than the languages of nations whofe imagination is languid, and whofe fituation does not permit them to be occupied in fenfual gratifications. This is the reafon that the language of the Hebrews, and of the other eaftern nations, by the multitude, the variety, the boldnefs, and even the extravagance of its metaphorical expreffions, is diftinguifhed from the more temperate fpeech of the nations in the weftern parts of the world, whofe imagination is not fo warm, and whofe climate and foil are not fo favourable to luxury, as theirs.

Of the bold metaphors ufed by the ancient Hebrews, the following examples are all taken from their facred books.—Gen. iv. 10. "The voice of thy brother's blood, *crieth* to me "from the ground."—Gen. xix. 26. "His wife looked back "from behind him, and fhe became *a pillar of falt*."—Gen. xlix. 11. "He wafhed—his clothes in the *blood* of grapes," to fignify that Judah was to inhabit a country fruitful in vines.—Pfal. v. 9. "Their throat is an open *fepulchre*."—Pfal. lx. 3. "Thou haft made us to drink *the wine of aftonifhment*."—Pfal. lxxviii. 25. "Man did eat angel's *food*: he fent them meat to the "full."—Pfal. cxxix. 3. "The plowers *plowed* upon my back, "they made long their *furrows*."—Ifa. xxxiv. 3. "The "mountains fhall be *melted* with their blood."—ver. 4. "And "all the hoft of heaven fhall be *diffolved*, and the heavens fhall "be *rolled together as a fcroll*."—ver. 6. "The fword of the "Lord is *filled* with blood, it is made *fat* with fatnefs."—Ifa. xiv. 23. "I will *fweep* it with the *befom* of deftruction, faith "the Lord of hofts."—Jerem. xx. 7. "O Lord thou haft "*deceived* me, and I was deceived."—Ifa. v. 1. "My well "beloved hath a vineyard in a very fruitful hill." In the original it is *On a horn, the fon of oil*: The horn being the higheft part of horned animals, it is ufed to denote the higheft part of a country; *an hill*. This *horn* or *hill* is called, *the fon of oil*, becaufe the olive which produces oil is one of the valuable fruits of the earth. See Lowth on the paffage.—Ifa. xi. 15. "The Lord fhall utterly deftroy the *tongue* of the Egyptian "fea."

Having

Having in the fcriptures, thefe and many other examples of bold metaphors, the natural effect of the poverty of the ancient language of the Hebrews, why fhould we be either furprifed or offended with the bold figurative language, in which the Hebrews expreffed their conceptions of the divine nature and government. Theirs, was not a philofophical language, but the primitive fpeech of an uncultivated race of men, who, by words and phrafes taken from objects of fenfe, endeavoured to exprefs their notions of matters which cannot be diftinctly conceived by the human mind, and far lefs expreffed in human language.—Wherefore, they injure the Hebrews who affirm, that they believed the Deity to have a body, confifting of members of the like form and ufe with the members of the human body, becaufe in their facred writings, the *eyes*, the *ears*, the *hands*, and the *feet* of God, are fpoken of; and becaufe he is reprefented as acting with thefe members after the manner of man.—Gen. iii. 8. "They heard the *voice* of the Lord God *walking* in the "garden in the cool of the day."—Gen. ix. 16. "And the "bow fhall be in the cloud, and I will *look* upon it."—Exod. xv. 3. "The Lord is a *man* of war."—ver. 6. "Thy *right* "*hand* O Lord hath *dafhed* in pieces the enemy."—ver. 8. "With the blaft of thy *noftrils* the waters were gathered to-"gether."—Pfal. xviii. 8. "There went up a fmoke out of "his *noftrils*, and fire out of his *mouth* devoured: coals were "kindled by it"—ver. 9. "He bowed his heavens alfo and "*came down*, and darknefs was under his *feet*."—ver. 10. "And he *rode* upon a cherub, and did *fly* upon the *wings* of the "wind."—Pfal. ii. 7. "Thou art my Son, this day I have "*begotten* thee"

In like manner they injure the Hebrews who affirm, that they thought God was moved by *anger*, *jealoufy*, *hatred*, *revenge*, *grief*, and other human paffions, becaufe in their fcriptures it is faid, Gen. vi. 6. "It *repented* the Lord that he had made man on the "earth, and it *grieved* him at his *heart*."—Exod. xv. 7. "Thou "fenteft forth thy *wrath* which confumed them as ftubble."—Exod. xx. 5. "I the Lord thy God am a *jealous* God."—Numb. xi. 33. "The *wrath* of the Lord was kindled againft "the

"the people."—Prov. viii. 13. "The evil way and froward "mouth do I *hate.*"—Isa. xxxiv. 2. "The *indignation* of the "Lord is upon all nations, and his *fury* upon all their armies."—Nah. i. 2. "God is *jealous*, and the Lord *revengeth*, and is *furious.* "The Lord will take *vengeance* on his adversaries, and he re-"serveth *wrath* for his enemies"

They also injure the Hebrews who affirm, that they believed the Deity subject to *human infirmity*, because it is said, Gen. ii. 2. "God *rested* on the seventh day from all his work which he "had made"—Gen. viii. 21. "The Lord *smelled* a sweet sa-"vour."—Gen. xviii. 20. "Because the cry of Sodom and "Gomorrha is great, and because their sin is very grievous, 20. "I will *go down* now and *see* whether they have done altogether "according to the cry of it which is *come up* to me: And if not, "I will know."—Psal. ii. 4. "He that *sitteth* in the heavens "shall *laugh*; the Lord shall have them in *derision.*"—Psal. "lxxviii. 65. "Then the Lord *awaked* as one out of sleep, and "like a mighty man that *shouteth* by reason of wine."

These and the like expressions are highly *metaphorical*, and imply nothing more but that in the divine mind and conduct, there is somewhat analogous to and resembling the sensible objects and the human affections, on which these metaphorical expressions are founded. For if any one contends that the Hebrews themselves understood these expressions literally when applied to the Deity, and meant that they should be so understood by those who read their scriptures, he must likewise contend that the following expressions were understood by them in their literal meaning—Psal. xvii. 8. "Hide me under the "shadow of thy *wings.*"—Psal. lvii. 1. "In the shadow of "thy wings I will make my refuge until these calamities be "overpast."—Psal. lxi. 4. "I will trust in the covert of thy "*wings.*"—Psal. xci. 1. "He that dwelleth in the secret place "of the Most High, shall abide under the shadow of the Al-"mighty." ver. 4. "He shall cover thee with his *feathers*, "and under his *wings* shalt thou trust."—I say, If from the passages of scripture in which the members of the human body are ascribed to the Deity, it is inferred that the ancient Hebrews believed the Deity hath a body of the same form with the hu-

man

man body, we muſt, from the laſt mentioned paſſages of the ſame ſcriptures, conclude that they believed the Deity to be a *tree* with ſpreading branches and leaves which afforded an agreeable ſhade; and a great *fowl* with feathers and wings; and even a rock, becauſe he is ſo called, Deut. xxxii. 15. Pſal. xviii. 2. 31.

Such are the bold metaphors by which the ancient Hebrews expreſſed their conceptions of the attributes and operations of God. To prevent however thoſe who are acquainted only with modern languages from being ſhocked with the boldneſs of theſe figures, modern critics have diſtinguiſhed them by the appellation of *Anthropopathia*; concerning which Lowth on Iſai. i. 24. *Aha, I will be eaſed of mine adverſaries, I will be avenged of mine enemies,* thus writeth: "This is a ſtrong inſtance of the "metaphor called Anthropopathia; by which, throughout the "ſcriptures, as well the hiſtorical as the poetical parts, the ſen-"timents, ſenſations, and affections; the bodily faculties, qua-"lities, and members of men, and even of brute animals, are "attributed to God; and that with the utmoſt liberty and la-"titude of application. The foundation of this is obvious, *it* "*ariſes from neceſſity*: We have no idea of the natural attributes "of God, of his pure eſſence, of his manner of exiſtence, of "his manner of acting: When therefore we would treat on "theſe ſubjects, we find ourſelves forced to expreſs them by "ſenſible images. But neceſſity leads to beauty: This is true "of metaphor in general, and in particular of this kind of me-"taphor; which is uſed with great elegance and ſublimity in "the ſacred poetry: and, what is very remarkable, in the groſ-"ſeſt inſtances of the application of it, it is generally the moſt "ſtriking and the moſt ſublime. The reaſon ſeems to be this: "When the images are taken from the ſuperior faculties of the "human nature, from the purer and more generous affections, "and applied to God, we are apt to acquieſce in the notion; "we overlook the metaphor, and take it as a proper attribute: "but when the idea is groſs and offenſive, as in this paſſage of "Iſaiah, where the impatience of anger and the pleaſure of "revenge is attributed to God; we are immediately ſhocked at "the application, the impropriety ſtrikes us at once; and the "mind

" mind cafting about for fomething in the divine nature analo-
" gous to the image, lays hold on fome great, obfcure, vague
" idea, which fhe endeavours in vain to comprehend, and is
" loft in immenfity and aftonifhment. See De S. Poefi. Hebr.
" Prel. xvi. Sub. fin. where this matter is treated and illuftrated
" by examples."

From the above ingenious remarks it appears, that notwithftanding metaphors and other figures derive their origin from the poverty of language, they infufe both ftrength and beauty into any difcourfe where they are judicioufly ufed. By exhibiting fenfible pictures of our conceptions accompanied with pleafant images, they make a ftrong impreffion on the mind of the hearers: for which reafon they have found a place, not in the ancient languages only, but in all the modern tongues alfo; not excepting thofe which are the moft copious and the moft refined: in fo much that it hath become the bufinefs of the poets and orators, to ranfack the whole compafs of nature in fearch of refemblances between fenfible and intellectual objects, on which to graft metaphors. And, not fatisfied with natural and apparent likeneffes, the moft remote and difparate refemblances, nay refemblances founded merely on popular opinion, local prejudices, and national cuftoms, have been made the foundation of metaphors.—Hence that diverfity of figurative expreffions obfervable in the languages of nations living at a diftance from each other. Hence alfo, the figures, which to one nation appear natural and expreffive, to others appear unnatural, tumid, and ridiculous.

SECT. II. *Of Picture-writing: and of its Influence in the Formation of the Primitive Languages.*

In the early ages, after men had acquired any branch of ufeful knowledge, either by refearch or by obfervation, they naturally wifhed to communicate that knowledge to their contemporaries, and even to tranfmit it to pofterity. But this they could not do effectually, till they contrived a method of making fpeech the object of fight. When this was accomplifhed, the

knowledge

knowledge which they conveyed to the ears of a few by pronounced ſpeech, it was in their power to convey to multitudes, even in the moſt diſtant countries, by the eye.

The firſt method of rendering ſpeech viſible, was that which hiſtory informs us was practiſed by all the ancient nations we have any knowledge of, from the Chineſe in the eaſt to the Mexicans in the weſt, and from the Egyptians in the South to the Scythians in the north. All theſe, taught by nature, formed images or pictures on wood, or ſtone, or clay, of the ſenſible objects for which they had invented names, and of which they had occaſion to diſcourſe. By theſe pictures they repreſented not only the things themſelves, but the articulate ſounds or names alſo by which they were called. Thus to expreſs, in that kind of writing, a *man*, or a *horſe*, that is, to expreſs both the name and the thing, they drew its picture on ſome permanent ſubſtance, whereby, not only the thing itſelf, but its name was immediately ſuggeſted to thoſe who looked on its picture. But this method being tedious, the Egyptians, who it is ſuppoſed were the inventers of picture writing, ſhortened it by converting the picture into a *ſymbol*, which, as Warburton, to whom I am indebted for many particulars in this ſection, obſerves in his Divine Legation, they did in three ways. 1. By making the principal part of the *ſymbol* ſtand for the whole of it, and by agreeing that that part ſhould expreſs the character of the thing repreſented by the ſymbol. Thus, they expreſſed a fuller by *two feet ſtanding in water*; and a charioteer by *an arm holding a whip*. This is what is called the *Curiologic Hieroglyphic*.—From this, the Egyptians proceeded to a more artful method of rendering ſpeech viſible and permanent; namely, by putting the inſtruments, whether real or metaphorical, by which a thing was done, for the thing done. Thus, they expreſſed *a battle* by *two hands*, the one holding a *ſhield*, the other *a bow*: a *ſiege* by *a ſcaling ladder*: the *divine omniſcience*, by *an eye* eminently placed: a *monarch* by an *eye* and a *ſceptre*. Sometimes they repreſented the agent without the inſtrument, to ſhew the quality of the action. Thus a *judge* was expreſſed by *a man without hands looking downwards*, to ſhew that a judge ought not to be moved either by intereſt or pity. This method was called *The Tropologic Hieroglyphic*.—3. Their third,

third, and most artificial method of abridging picture writing, was to make one thing ſtand for another, where any reſemblance or analogy, however far fetched, could be obſerved between the thing repreſented and the thing by which it was repreſented, whether that reſemblance was founded in nature, or in popular opinion only Thus a *ſerpent*, on account of its vigour and ſpirit, its longevity and revireſcence, was made the ſymbol of the *divine nature*: a *mouſe* was uſed to repreſent *deſtruction*: a *wildgoat*, *uncleanneſs*: a *fly*, *impudence*: an *ant*, *knowledge*: a *ſerpent in a circle*, the *univerſe*: and the *variegated ſpots* of the ſerpent's *ſkin*, the *ſtars*. This method of writing was called, *The allegorical*, *analogical*, or *ſymbolical Hieroglyphic*. And being formed on their knowledge of phyſics the marks of which it was compoſed increaſed in number, as the Egyptians, the inventers of picture writing, increaſed in ſcience.

But, in regard there are many qualities and relations of things which are not objects of ſenſe, and many complex moral modes and other mental conceptions, which cannot be likened to any object of ſenſe, conſequently, which cannot be expreſſed by any picture natural or ſymbolical, it became neceſſary, in all kinds of picture writing, to introduce arbitrary marks for expreſſing theſe qualities, relations, and modes. Yet even with this aid, picture writing was ſtill very defective and obſcure. The Chineſe, therefore, to improve the method of rendering ſpeech viſible and permanent by writing, threw away the images or pictures altogether, and ſubſtituted in their place new marks, formed, it is ſaid, from the images. However, as in this way of writing every word required a diſtinct character or mark, and as the greateſt part of theſe characters were arbitrary, the difficulty of acquiring the knowledge of the meaning of ſuch a multitude of characters, was ſo great, that very few could attain to it. Meanwhile, the Chineſe method of denoting the ſeparate words of which ſpeech conſiſteth, by ſeparate marks, is ſuppoſed by ſome to have ſuggeſted to the ingenious in other nations, the idea of expreſſing, by ſeparate marks, the diſtinct articulate ſounds of which words are compoſed. Hence, the alphabetical or *literal* method of writing aroſe, which,

which, on account of its great facility and utility, hath come into general ufe among all civilized nations, except the Chinefe themfelves.

The literal method of writing, is generally faid to have been firft practifed by the Phenicians. But whether they, or whoever elfe firft ufed that method of rendering fpeech vifible, were the inventers of the art; or, whether, as Plato and Tully thought, De Leg. lib. iv. fect. 4. they were fupernaturally affifted in the invention, is hard to determine. This however is certain, that the books of Mofes were written in the literal method. And fome learned men have thought, the firft fpecimen of literal writing was that which God himfelf engraved on the two tables of ftone, and gave to Mofes on the Mount; who being taught the meaning of the characters by infpiration, communicated the knowledge of the fame to the Ifraelites, from whom it paffed to the Phenicians. Perhaps it may be fome confirmation of this conjecture to obferve, that the Chinefe, though they have long poffeffed the art of writing by characters, have never been able to attain the method of writing by letters.

I have given the above account of the art of rendering fpeech vifible and permanent by picture writing, not as a matter of curiofity, but to fhew the influence which the hieroglyphical manner of writing had on the ancient languages. For the fymbols ufed in that kind of writing, denoting the names of things, as well as the things themfelves, in fpeaking, men would naturally give to the things reprefented, both the name and the qualities of the fymbol by which it was reprefented. Hence arofe a new fpecies of metaphor, altogether unknown in the fpeech of modern nations, and forming a kind of language which, though it may appear to us fanciful and dark, was well underftood, and made a ftrong impreffion on thofe who were accuftomed to it.—This higher kind of metaphorical language claims particular attention, becaufe it is that in which the divine revelations, efpecially thofe concerning future events, were communicated to mankind, and in which they ftill remain recorded in fcripture. Wherefore, to fhew the influence which picture writing, particularly of the fymbolical kind, had to introduce into the ancient languages the boldeft, and in the

 opinion

opinion of modern nations, the moſt extravagant metaphors, the following examples are propoſed to the reader's conſideration.

1. A *ſupreme ruler* being repreſented in ſymbolical writing by *a man with four wings*, and his *lieutenants* or princes by one with *two wings*; and the *ſtretching out of wings* ſignifying action or deſign, (Divine Leg. b. iv. ſect. 4.) the names of theſe ſymbols were naturally uſed in the ancient languages for the things ſignified by them. Hence Iſaiah predicting the invaſion of Judea by the king of Aſſyria, hath termed it *the ſtretching out of his wings* ſo as to cover and deſolate the whole land, Iſai. viii. 8. "The ſtretching out of his *wings* ſhall fill the breadth of thy "land, O Immanuel."—By the like metaphor, Jeremiah predicted the deſolation of Moab, chap. xlviii. 40. "He ſhall "*fly* as an eagle, and ſhall ſpread his *wings* over Moab."—In the ſame highly figurative language, Iſaiah denounced deſtruction to a kingdom which oppreſſed other countries by the greatneſs of its power, chap. xviii. 1. "Woe to the land ſhadowing with *wings*."—This uſe of the ſymbol ſhews the propriety of giving *the wings* of a fowl to two of the four beaſts, which in Daniel's viſion repreſented the four great monarchies. By that ſymbol, the *devaſtation* which theſe monarchies were to bring on other nations, and the ſpeed and force with which they would act, were ſtrongly and beautifully repreſented to thoſe who underſtood ſymbolical picture writing. —It ſhews us likewiſe how the power of God in protecting his people, came to be termed *his feathers* and *his wings*; and the confidence of his people in his power to protect them, by their truſting in *the covert of his wings*.

2. A *crocodile* was one of the ſymbols, by which in the ancient picture writing the kingdom of Egypt was repreſented, Div. Leg. b. iv. ſect. 4. Hence the Egyptians are called, Pſal. lxxiv. 13. *Dragons in the waters*; and, ver. 14. their king is called *leviathan*.—And, "The *great dragon* that lieth in "the midſt of his rivers, Ezek. xxix. 3."—So alſo, Iſa. xxvii. 1. "In that day the Lord with his ſore, and great, and ſtrong "ſword, ſhall puniſh *leviathan* the piercing *ſerpent*, even le-"viathan that crooked ſerpent, and he ſhall ſlay the *dra-"gon*."

The

The king of Ethiopia was termed *a fly*, and the king of Aſſyria *a bee*, probably becauſe in picture writing they were repreſented by theſe ſymbols, Iſa. vii. 18. " The Lord ſhall hiſs " for *the fly* that is in the uttermoſt part of the rivers of Egypt, " and for *the bee* that is in the land of Aſſyria," that is, the Lord ſhall call the Ethiopian and Aſſyrian kings to avenge his quarrel.

3. In the picture writing, *a ſword* and a *bow* being ſymbols of war, the prophets uſe the names of theſe warlike inſtruments to denote great *warriors;* and *arms* in general, to denote a powerful warlike nation, ſuch as the Romans, Dan. xi. 31.—And *gigantic ſtature*, for a mighty leader of an army;—*and balances, weights, and meaſures*, for a judge, or a magiſtrate.—In like manner, becauſe in picture writing *a ſceptre* denoted the adminiſtration of government, the word is uſed in that ſignification by Jacob in his prophecy, Gen. xlix. 10. " The *ſceptre* ſhall not depart," *&c.*—and the annihilation of the power of Moab, by the breaking of his ſceptre, Jerem. xlviii. 17. " All " ye that are about him, bemoan him, and all ye that know his " name ſay, How is the ſtrong *ſtaff* broken, and the beautiful " *rod!*"

4. The figure of *a ſtar* being uſed in picture writing as a ſymbol of the Deity, that word was uſed by Balaam to denote the Jewiſh Meſſiah, of whoſe divine nature and government he ſeems to have had ſome obſcure conception, Numb. xxiv. 17. " There ſhall come *a ſtar* out of Jacob, and *a ſceptre* ſhall ariſe " out of Iſrael."—Alſo, *a ſtar*, in picture writing, denoted the *image of a god.* Thus, Amos v. 26. " The *ſtar* of your god, " which ye made to yourſelves," means the material *image* of your God.—Laſtly, *the ſun, moon, and ſtars*, were uſed in picture writing, as ſymbols of the founders of nations, and of the fathers of tribes, and as the ſymbols alſo of mighty kings. Thus the king of Babylon is called, Iſa. xiv. 12. " *Lucifer*, ſon " of the morning." Thus alſo in ordinary diſcourſe, the *ſun, moon, and ſtars* were uſed to denote patriarchs and princes. Accordingly, when Joſeph, Gen. xxxviii. 9. " ſaid I have dreamed " a dream, and behold the *ſun* and the *moon*, and the eleven " *ſtars* made obeiſance to me," his father underſtanding his

words in their fymbolical and true meaning, " rebuked him, and " faid to him,—Shall I and thy mother and brethren indeed " come to bow down ourfelves to thee, to the earth?"—But as the heavenly bodies mentioned by Jofeph, could not appear, even in a dream, as making obeifance to him, we may believe that he faw in his dream, not the heavenly bodies, but a vifionary reprefentation of his parents and brethren making obeifance to him; and that in relating this to his father, he chofe from modefty to exprefs it, in fymbolical rather than in plain language. Befides, as there never was any collection of ftars called *the eleven ftars*, the application which Jacob made of that appellation to Jofeph's eleven brethren, fhews clearly that the word *ftar*, in common fpeech, was ufed to fignify *the father of a tribe*.

5. That the ufe of *enfigns*, for diftinguifhing tribes and nations, was very ancient, we learn from Mofes's command, Numb. ii. 2. " Every man of the children of Ifrael fhall pitch " by his own *ftandard* with the *enfign* of their father's houfe." What the enfigns of the Ifraelitifh tribes were, Mofes hath not told us. But, becaufe our Lord who fprang from Judah is called, Rev. v. 5. " The *lion* of the tribe of Judah," it is conjectured that the tribe of Judah had for its enfign, a *lion*; that Judah affumed that device becaufe Jacob in bleffing his children before his death had termed Judah *a lion's whelp*; and that the other tribes affumed for their enfigns, the pictures of the animals and trees to which Jacob had likened them. But be this as it may, it is probable that in the enfigns, by which tribes and nations anciently diftinguifhed themfelves, they painted the figures of fuch animals, trees, &c. as were emblematical of the qualities, circumftances, and events, by which they thought themfelves moft honoured.—Hence, it was natural in picture writing, to reprefent a nation or tribe by the thing which it carried as its enfign; and in fpeaking of a nation or tribe, to call it by the name of its enfign. Accordingly, Jeremiah likens Egypt to *a very fair heifer*, chap. xlvi. 20. either becaufe the Egyptians carried in their enfigns the image of a *heifer*, which was the fymbol of Ifis their tutelary divinity; or, becaufe they were reprefented in fculpture by that device. And this perhaps

haps is the reafon that in Pharaoh's dream, Egypt was fymbolically reprefented by *kine.*—In like manner, becaufe the Roman armies had for their enfign the image of an *eagle*, they are called in our Lord's prophecy of the deftruction of Jerufalem, *Eagles*, Matt. xxiv. 28. *Wherefoever the carcafs is, there will the eagles be gathered together.*—Since then it was cuftomary to call a nation by the name of its enfign, "The burden of the *beafts* of "the fou h," Ifa. xxx. 6. means, the prophecy concerning the deftruction of the nations of the fouth, who had beafts for their enfigns.—And fince the Affyrians are called by the prophet Ifaiah, chap. viii. 7. *The waters of the river*, it is not improbable that their armies carried in their enfigns a picture of the *Euphrates*, not only on account of the advantages which their country derived from that river, but becaufe it was a fit emblem of the irrefiftible force of their armies. Wherefore, the Affyrians being reprefented in picture-writing by the *waters of the Euphrates and Tigris*, the great whore, who is faid, Rev. xvii. 1. "To fit upon *many waters*," fignifies an idolatrous power which ruled over many populous nations.

6. The fymbols, by which nations and cities were anciently reprefented in picture writing, were commonly formed on fome remarkable quality belonging to them. Thus, becaufe the laws, inftitutions, and difcipline, peculiar to a city or nation, were intended to form the manners of their people, it was natural to confider that nation or city as *a mother*. This I fuppofe was the reafon that, on coins and in fculpture, nations and cities were fymbolically repprefented by *a young woman* fitting on a throne, magnificently attired, and furrounded with emblems expreffive of the qualities, by which that nation was diftinguifhed. Hence the Jewifh prophets, in the difcourfes which they addreffed to nations and cities, termed them *daughters*, and *virgin daughters*, in allufion to the above defcribed fymbol. Ifai. xxii. 4. "I will weep bitterly,—becaufe of the fpoiling "of the *daughter* of my people." Zechar. ii. 7. "Deliver thyfelf, "O Zion, that dwelleft with the *daughter* of Babylon."—Jerem. xiv. 17. "Let mine eyes run down with tears night "and day,—for the *virgin daughter* of my people is broken "with a great breach."—Jerem. xlvi. 11. "Go up into Gi-

" lead and take balm, *O virgin, the daughter* of Egypt. In " vain ſhalt thou uſe many medicines, for thou ſhalt not be " cured."

7. In the ancient picture writing, it would ſeem, that perſons and things were repreſented by the figures of the things to which they were metaphorically likened. Hence, in ſpeaking of them, they were called by the names of theſe things. For example, becauſe anciently men were metaphorically likened to *trees*, (Cant. ii. 3. v. 15.) princes and great men, in the animated language of the eaſtern nations, were called by the name of ſuch trees as were remarkable for their magnitude and beauty; and had the properties of theſe trees aſcribed to them. Thus, the great men of Judah were called by Sennacherib, *the tall cedars* of Lebanon, and the common people, the choice *fir trees* thereof. Iſa. xxxvii. 24. " By the multitude of my " chariots am I come up to the ſides of Lebanon, and I will " cut down the *tall cedars* thereof, and the choice *fir trees* thereof."—Zechar. xi. 1. " Open thy doors O Lebanon, that the " fire may devour thy *cedars*. Howl *fir trees*, for the cedar is " fallen; becauſe the mighty are ſpoiled! Howl O ye *oaks* of " Baſhan" See alſo Iſa. ii. 13.—16.—In like manner, Jeremiah calls the whole people of a country a *foreſt*, chap. xxi. 14. " I will kindle a fire in the *foreſt* thereof, and it ſhall devour all " things round about it."—The ſame prophet ſpeaking to Judah, ſaith, chap xi. 16. " The Lord called thy name a green " *olive tree*, fair and of goodly fruit."—Hence Meſſiah is foretold under the idea of a branch of a tree. Jerem. xxiii. 5. " Behold the days come, ſaith the Lord, that I will raiſe " unto David a righteous *branch*."—Zechar. vi. 12. " Behold " the man whoſe name is *the branch*, and he ſhall grow up out of " his place, and he ſhall build the temple of the Lord." Suitably to the ſame idea, the place out of which this *branch* was to grow, is thus deſcribed.—Iſa. xi. 1. " There ſhall come forth a " *rod* out of the *ſtem* of Jeſſe, and a *branch* ſhall grow out of his " *root*, and the Spirit of the Lord ſhall reſt upon him."

8. Anciently *Princes* were metaphorically called *ſhepherds*, and their ſubjects *ſheep*, becauſe the care which they took of their people reſembled the care which ſhepherds take of their flocks.

2 Sam.

2 Sam. xxiv. 17. "I have finned, I have done wickedly; but "these *fheep*, what have they done?"—Homer likewife often calls his princes, *fhepherds of the people.*—Among the Jews, the *priefts* alfo were called *fhepherds*, becaufe it was a part of their office to *teach* the people the law. Ezek. xxxiv. 2. "Wo to "the *fhepherds* of Ifrael that do feed themfelves; fhould not "the *fhepherds* feed the *flock?*"—This phrafeology paffed from the Jewifh into the Chriftian church. For Chrift is called the *chief fhepherd*, and the minifters of the gofpel are confidered as *fubordinate fhepherds* employed by him to take care of the people. 1 Pet. v. 2. "Feed the *flock* of God," ver. 4. "And "when the *chief fhepherd* fhall appear, ye fhall receive the "crown of glory which fadeth not away."

9. Becaufe it is ufual, in all languages, metaphorically to afcribe to men the qualities of beafts, and to call them by the name of fuch beafts as they refemble in their difpofitions, the Pfalmift in predicting Chrift's fufferings, termed his enemies, *ftrong bulls of Bafhan*, the country moft famous for its breed of kine. Pfal. xxii. 12. "Many *bulls* have compaffed me: *ftrong* "*bulls of Bafhan* have befet me round about. They gaped up- "on me with their mouths, as a ravening and roaring *lion.*" In like manner the prophet Amos, to mark the ftupidity and brutality of the great men of Samaria who oppreffed the people, reproved them under the name of *Kine of Bafhan*, chap. iv. 1. "Hear this word, ye kine of Bafhan, that are in the mountain "of Samaria, which oppress the poor," &c. Upon the fame foundation, the Ifraelitifh nation is fpoken of as a *beaft of prey* in Balaam's prophecy: and hath the actions of a beaft of prey afcribed to it, Numb. xxiv. 8. "God brought him forth out of "Egypt; he hath as it were the ftrength of an *unicorn*. He "fhall eat up the nations his enemies, and fhall break their "bones, and pierce them through with his arrows. 9. He couch- "ed, he lay down as a *lion*, and who fhall ftir him up?"

Sect. III. *Of the Allegorical Manner of writing.*

When the cuftom, defcribed in the preceding fection, of fubftituting the *fymbol*, the *device*, and the *metaphor*, for the thing

 fignified

ſignified thereby, took place, and the thing ſignified obtained the name of the thing by which it was ſignified, it was natural to deſcribe the condition, the qualities, and the actions of the thing ſignified, by the condition, the qualities, and the actions of its ſymbol. Hence aroſe that ſpecies of compoſition which is called *Allegory*, becauſe therein one thing was expreſſed, and another, entirely different from it, was meant; and which, for reaſons to be mentioned immediately, was of great fame and uſe anciently among the eaſtern nations. In mentioning metaphors as the foundation of allegories, I am authorized by Quintilian, who thus writes, lib. viii. c. 6. *Ut modicus atque opportunus tranſlationis uſus illuſtrat orationem, ita frequens et obſcurat et tædio complet: Continuus vero in allegoriam et ænigmata tranſit.*

The Egyptians, who are ſuppoſed to have invented picture writing, are thought alſo to have invented the allegorical method of communicating their ſentiments. But, by whomſoever invented, it came early into general uſe, and was greatly delighted in by the orientals, for the following reaſons: 1. A well formed allegory, by its ſtriking images and vivid colouring, never failed, when underſtood, to make a ſtrong impreſſion on thoſe to whom it was addreſſed.—2. Being a narration of things which are objects of ſenſe, and between which there is a natural or ſuppoſed connexion, it was eaſily remembered, and could be tranſlated from one language into another with the greateſt preciſion.—3. Profeſſing to contain an important hidden meaning, thoſe to whom it was propoſed, were led by curioſity to ſearch out that meaning.—4. The diſcovery of the meaning of an allegory, as an exerciſe of one's mental powers, afforded great pleaſure to the diſcoverer, eſpecially if it contained a moral leſſon uſeful for regulating life and manners: For a perſon, by the diſcovery, being led to inſtruct himſelf, he was ſpared the pain of having inſtruction forced upon him.—5. Allegory being a kind of ſpeech which none but the learned underſtood, it was an excellent vehicle for conveying to them the knowledge of ſuch matters, as were thought improper for the common people to know. Theſe reaſons led the prieſts, with whom the whole learning of Egypt was lodged, to teach their religion, their laws,

and their politics, under the veil of allegory, both to their own countrymen, and to thofe ftrangers who came to be inftructed in the wifdom of Egypt. And, fuch well informed ftrangers, on their return to their own country, in imitation of their teachers, communicated the knowledge which they had acquired in Egypt, to their difciples in allegories: by which means allegory came in a little time to be the moft approved method of inftruction, all over the eaft.

Allegories being in great repute, when the Jewifh prophets were commiffioned to inftruct the people, and to foretel future events, it need not furprize us to find them delivering moft of their prophecies in allegories; efpecially when we confider, that at the time thefe were delivered, it was proper to conceal the events foretold, under the veil of allegory, that they might not be underftood till they were explained by their accomplifhment.—But, notwithftanding the ancient Egyptian allegory was attended with the advantages above mentioned, its extreme darknefs occafioned it to be laid afide, after the gift of prophecy ceafed. A new fpecies, however, hath been fubftituted in its room, better fitted to convey inftruction, becaufe it is formed on fymbols more obvious than thofe ufed in the ancient allegory. Of this new fpecies, the writings of the moderns furnifh many beautiful examples, none of which need be mentioned here, in regard they are generally known.

Of the ancient allegory there were four kinds. 1. The proper allegory.—2. The apologue or fable.—3. The parable.—4. The enigma.

The *proper Allegory* was a difcourfe, in which the *condition*, the *qualities*, and the *actions* of a perfon or thing, were reprefented by the condition, the qualities, and the actions of the fymbol, device, or metaphor, by which it was reprefented in picture writing. It was therefore a reprefentation of real matters of fact, under feigned names and feigned characters.

The *Apologue* or *Fable*, was a narration of fpeeches and actions attributed, fometimes to men, fometimes to brute animals, and fometimes to things inanimate, according to their natural or fuppofed qualities. But, thefe fpeeches and actions had no exiftence, except in the imagination of the author of the fable,

who

who contrived them in the manner he judged fitteſt, for conveying the moral he had in view to inculcate.—Of this kind was Jotham's fable of the *trees* going forth to anoint a king, Judg. ix. 8.—And Joaſh's fable of the *thiſtle*, which deſired the *cedar* to give his daughter as a wife to his ſon. 2 Chron. xxv. 18.

The *Parable*, or *Similitude*, was a diſcourſe in which one thing was compared with another which had a reſemblance to it, ſo that the thing compared was more clearly underſtood, by means of the qualities of the thing to which it was compared, and made a ſtrong impreſſion on the mind of the hearers. Of this kind were many of our Lord's parables.—But although the apologue and parable were thus diſtinguiſhed, we find them ſometimes confounded with each other.

Laſtly, The *Ænigma* or *Riddle*, was a myſterious aſſemblage of different ſymbols, ſet forth, either in a verbal dicourſe, or, by preſenting the ſymbols themſelves to the eye. Either way exhibited, the meaning of the aſſemblage was ſo dark, that it required the greateſt ingenuity to diſcover it.—Of the verbal ænigma, Samſon's riddle is an example.—Of the ſymbolical ænigma, Herodotus hath recorded a remarkable inſtance, Hiſt. lib. iv. 128. 130, where he tells us, that when Darius Hyſtaſpes invaded Scythia, the Scythian king ſent him a preſent of *a bird*, *a mouſe*, *a frog*, *and five arrows*. This, Gobryas, one of Darius's generals, conſidering as an ænigma, interpreted in the following manner: That unleſs the Perſians could fly through the air like birds, or hide themſelves in the earth like mice, or ſwim through the lakes like frogs, they ſhould not return to their own country, but be ſlain by the arrows of the Scythians.

All allegories have two ſenſes. Firſt, the *literal* ſenſe exhibited in the verbal deſcription, or in the viſible ſymbol.—Secondly, the remote ſenſe concealed under the literal ſenſe, or under the viſible ſymbol. Wherefore, in every allegory the firſt or literal ſenſe is itſelf the ſign of the ſecond or hidden meaning, called the figurative ſenſe of the allegory. And this figurative ſenſe ſhould be as diſtinctly repreſented by the literal ſenſe of the allegory, as the literal ſenſe is exhibited, whether by the verbal deſcription, or by the viſible ſymbol. Properly ſpeaking, therefore, the firſt or literal ſenſe conſtitutes *the body* of the allegory, and

and the fecond or figurative fenfe, its *foul.* In compofitions of this kind, if rightly formed, the literal fenfe ought to be perfectly plain, and the only exercife of one's ingenuity ought to lie, not in underftanding the literal fenfe, but in finding out its concealed meaning.

Some of the ancient fables and parables, exhibited fuch ftriking reprefentations and reproofs of the common follies of mankind, that by their frequent application they became proverbs. In allufion to this ufe of the parable, Habbakkuk faith, chap. ii. 6. " Shall not all thefe take up a parable againft " him, and a taunting proverb againft him."—And Micah. ii. 4. " In that day fhall one take up a parable againft you, and lament with a doleful lamentation."

IN the beginning of this fection the *proper allegory* was faid to be that, in which perfons and things, together with the accidents befalling them, are fet forth by the name of the fymbol ufed in picture writing to reprefent them ; and by fuch accidents as may naturally be fuppofed to befall that fymbol. According to this account of the proper allegory, the fymbols of which it was compofed together with the accidents befalling thefe fymbols, might be fet forth in a verbal defcription addreffed to the ear, or by prefenting the fymbol, either to the eye of a perfon awake, or to his imagination while afleep. Hence, of the proper allegory there were three kinds, of which it is propofed to treat feparately.

A. *Of the proper Allegory, as fet forth in a verbal Defcription.*

When the allegory fet forth in a verbal defcription was intended to convey immediate information to the perfons to whom it was addreffed, it was commonly formed on a fymbol which was well known to belong to the perfons or things which were the fubjects of the allegory ; and the circumftances and qualities of the fymbol, together with the accidents befalling it, were fuch as naturally fuggefted the defigned information.—Of this fpecies of allegory we have an example, Ezek. xxxii. where, becaufe the

the dragon or crocodile was one of the well known fymbols by which Egypt was reprefented in the ancient picture writing, (Sect. 2. No. 2.) the pride of the kings of Egypt, and the mifchiefs which their infolence brought on the neighbouring nations, are allegorically reprefented by the actions of a dragon or crocodile; and the deftruction of the kingdom of Egypt is reprefented by the taking, and killing of a dragon, and by the bringing it to land, and filling all the fowls of the air, and the beafts of the whole earth with its flefh. Ver. 2. "Son of man "take up a lamentation for Pharaoh king of Egypt, and fay to "him,—Thou art as a *dragon* in the feas, and thou cameft "forth with thy rivers, and troubledft the waters with thy feet, "and fouledft their rivers. Thus faith the Lord God, I will "therefore fpread out my net over thee with a company of "many people, and they fhall bring thee up in my net. Then "will I leave thee upon the land.—And will caufe all the "fowls of the heaven to remain upon thee," &c.

Becaufe nations and cities anciently were reprefented on coins and on fculptured ftone, by the image of a young woman fplendidly attired and feated on a throne, (Sect. 2. No. 6.) the prophet Ifaiah hath formed an allegorical prediction on that emblem, in which he hath defcribed the judgment and punifhment of the Chaldeans for oppreffing the Jews, by the pulling down of a tender and delicate virgin from a throne, and ftripping her of her ornaments, and making her a flave, and forcing her to perform the offices of a flave, and treating her with the utmoft indignity. Ifa. xlvii. 1. "Come down and fit in the duft, *O virgin daughter "of Babylon.* There is no throne, O daughter of the Chal-"deans; for thou fhalt no more be called tender and delicate. "2. Take the millftones and grind meal; uncover the locks; "make bare the leg; uncover the thigh; pafs over the rivers. "3. Thy nakednefs fhall be uncovered, yea thy fhame fhall be "feen. I will take vengeance, and I will not meet thee as a "man. As for our Redeemer, the Lord of hofts is his name.— "5. Sit thou filent, and get thee into darknefs, O daughter of "the Chaldeans, for thou fhalt no more be called the lady of "kingdoms. 8. Therefore hear now this, thou that art given "to pleafures, that dwelleft carelefsly, that fayeft in thine "heart,

"heart, I am, and none elſe beſides me, I ſhall not ſit as a "widow, neither ſhall I know the loſs of children," &c.

Upon the ſame ſymbol Ezekiel, to make the Iſraelites ſenſible of their ſin in forſaking the true God and worſhipping idols, hath formed an allegory, in which he repreſents God's chuſing the Iſraelites to be his people, and his giving them his ſtatutes, under the idea of his taking up a female infant, which when born had been expoſed naked and helpleſs; his nouriſhing it till it grew up; his making her his own by marriage, after her breaſts were faſhioned and her hair was grown; Ezek. xvi. 4.—8. And then clothing her with fine raiment, and adorning her with coſtly jewels, ſo that the fame of her beauty went forth among the heathen, ver. 9.—14. But this beloved married wife, forgetting her obligations and vows, played the harlot, by making images of men which ſhe worſhipped with the flower and the oil and the honey wherewith her huſband fed her, ver. 17. 19. and by ſacrificing the ſons and the daughters which ſhe had brought forth to him, ver. 20.—This adultery ſhe committed with the Egyptians, the Aſſyrians, and the Chaldeans, ver. 26. 28.—Wherefore in the ſame figurative language God thus addreſſed the Iſraelites. Ver. 35. "O harlot, hear the "word of the Lord.—38. I will judge thee as women that break "wedlock and ſhed blood are judged; and I will give thee "blood in fury and jealouſy.—39. They ſhall ſtrip thee alſo of "thy clothes, and ſhall take thy fair jewels, and leave thee "naked and bare.—40. They ſhall alſo bring up a company "againſt thee, and they ſhall ſtone thee with ſtones and thruſt "thee through with their ſwords."

On the other hand, in alluſion to the ſame ſymbol, the proſperity of a city or nation after great affliction, is repreſented by a woman's cleanſing herſelf from filth, and adorning herſelf with beautiful garments. Iſa. lii. 1. "Awake, awake, put on "thy ſtrength, O Zion, put on thy beautiful garments, O Je-"ruſalem the holy city.—2. Shake thyſelf from the duſt; ariſe, "and ſit down, O Jeruſalem, looſe thyſelf from the bands of thy "neck, O captive daughter of Zion."—In like manner, a nation's expreſſing its joy for being delivered from oppreſſion, is repreſented by a woman's ſinging, and ſhouting. Zephan. iii. 14. "*Sing*

14. " *Sing O daughter of Zion, ſhout*, O Iſrael, be glad and re-" joice with all thy heart, O daughter of Jeruſalem.—15. The " Lord hath taken away thy judgments, He hath caſt out thine " enemy: the king of Iſrael, even the Lord is in the midſt of " thee; thou ſhalt not ſee evil any more."

In alluſion to the ſame ſymbol, Iſaiah foretold the reſtoration of Tyre to her former wealth, and pride, and wickedneſs, under the image of an harlot's reſuming her former manners. Iſa. xxiii. 15. " After the end of ſeventy years ſhall Tyre *ſing as an* " *harlot*.—16. Take an harp, go about the city, thou harlot " that haſt been forgotten, make ſweet melody, *ſing many ſongs*, " that thou mayeſt be remembered.—17. The Lord will viſit " Tyre, and ſhe ſhall turn to her hire, and ſhall commit forni-" cation with all the kingdoms of the world upon the face of " the earth."

In the ancient picture writing, (Sect. 2. No. 4.) *the ſun, moon, and ſtars*, being uſed as ſymbols to denote cities and kingdoms as well as princes and great men, the temporary diſaſters of cities and kingdoms, in alluſion to theſe ſymbols are, in the prophetic writings, repreſented by the extinction of the ſun and moon; and the deſtruction of cities and ſtates, by the falling of the ſtars from heaven. Thus Iſaiah foretelling the deſtruction of Babylon by the Medes, ſaith, chap. xiii. 10. " The ſtars of " heaven, and the conſtellations thereof, ſhall not give their " light: the ſun ſhall be darkened in his going forth, and the " moon ſhall not cauſe her light to ſhine."—Chap. xxxiv. 4. " All *the hoſt of heaven* ſhall be diſſolved, and the heavens ſhall " be rolled together as a ſcroll, and all their hoſt ſhall fall down " as the leaf falleth off from the vine, and as a falling fig from " the fig-tree."—In like manner the deſtruction of Egypt, is thus allegorically deſcribed, Ezek. xxxii. 7. " When I ſhall " put thee out, I will cover the heaven, and make the *ſtars* " thereof dark, I will cover the *ſun* with a cloud, and the *moon* " ſhall not give her light.—8. All the bright lights of heaven " will I make dark over thee, and ſet darkneſs upon thy land, " ſaith the Lord."—Joel alſo, upon the ſame ſymbols, hath formed an allegorical prophecy concerning the overturning of the Jewiſh ſtate, and the deſtruction of the heathen idolatry.

 Chap.

Chap. ii. 30. " I will ſhew wonders in the heavens, and in the " earth blood, and fire, and pillars of ſmoke.—31. The *ſun* ſhall " be turned into darkneſs, and the *moon* into blood, before the " great and the terrible day of the Lord come.—31. And " it ſhall come to paſs, that whoſoever ſhall call on the name of " the Lord ſhall be delivered."—Theſe grand events our Lord hath foretold in the ſame allegorical language, Matt. xxiv. 20.

On the other hand, national proſperity is allegorically repreſented by an increaſe of the light of the heavenly bodies, Iſa. xxx. 26. " Moreover, the light of the *moon* ſhall be as the light " of the *ſun*, and the light of the *ſun* ſhall be ſevenfold, as the " light of ſeven days, in the day that the Lord bindeth up " the breach of his people, and healeth the ſtroke of their " wound."

In picture writing, tribes and nations being repreſented by the figures of the things which they carried in their enſigns, (Sect. 2. No. 5.) various allegorical propheſies were formed on theſe ſymbols. Thus, becauſe the Aſſyrians, it is ſuppoſed, had the river Euphrates painted on their ſtandards, Iſaiah foretells their invaſion of Judea by an allegory formed on that ſymbol, Iſa. viii. 7. " Behold the Lord bringeth up upon them the wa- " ters of the river ſtrong and many, even the king of Aſſyria, " and all his glory, and he ſhall come up over all his channels, " and go over all his banks. 8. And he ſhall paſs through " Judah, he ſhall overflow and go over, he ſhall reach even to " the neck."

Sect. 2. No. 2. In picture writing, a crocodile being one of the ſymbols by which Egypt was denoted, Ezekiel, upon that ſymbol hath formed the following beautiful allegorical prophecy, chap. xxix. 2. " Son of man, ſet thy face againſt Pharaoh king " of Egypt, and propheſy againſt him, and againſt all Egypt. " 3. Speak and ſay, Thus ſaith the Lord God, Behold I am " againſt thee Pharaoh king of Egypt, the great *dragon* that " lieth in the midſt of his rivers, which hath ſaid, My river is " mine own, and I have made it for myſelf. 4. But I will put " hooks in thy chaws, and I will cauſe the fiſh of thy rivers to " ſtick unto thy ſcales. 5. And I will leave thee thrown into

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" the wildernefs, thee and all the fifh of thy rivers: thou fhalt fall " upon the open fields, thou fhalt not be brought together nor " gathered: I have given thee for meat to the beafts of the " field, and to the fowls of heaven," &c. to ver. 17.

Sect. 2. No. 7. In the ancient picture writing *men* being reprefented by the figures of the things to which they were metaphorically likened, the Jewifh prophets have raifed many allegories on that foundation. Thus, becaufe princes and great men were likened to *trees*, the power of the Affyrian kings, and the greatnefs of their empire, are reprefented by Ezekiel in an allegory, formed on the qualities and circumftances of a tall cedar tree with fair branches, among which all the fowls of heaven made their nefts; and under which all the beafts of the field brought forth their young; and under its fhadow dwelt all great nations, Ezek. xxxi. 3.—9.—Moreover, the deftruction of the Affyrian empire, is in the fame allegory reprefented by the breaking of the boughs and the falling of the branches of this cedar, and by the departing of the people of the earth from its fhadow, ver. 10.—14.

In like manner, nations being metaphorically compared to a foreft, their defolation and deftruction are reprefented by the burning of a foreft; as in the following allegory, Ezek. xx. 46. " Son of man, fet thy face towards the fouth, and drop thy " word towards the fouth, and prophefy againft the *foreft* of " the fouth field; 47. And fay to the foreft of the fouth, Hear " the word of the Lord, Thus faith the Lord God, Behold I " will kindle a fire in thee, and it fhall devour every green tree " in thee, and every dry tree: the flaming flame fhall not be " quenched, and all faces from the fouth to the north fhall be " burnt therein. 48. And all flefh fhall fee that I the Lord " have kindled it: It fhall not be quenched. 49. Then faid I, Ah " Lord God! they fay of me, Doth he not fpeak parables?"—On this allegory our Lord's expreffion, Luke xxiii. 31. *If they do thefe things in a green tree, what fhall be done in the dry?* feems to have been founded.

In allufion to the fymbolical meaning of trees in picture writing, the introduction of the Ifraelites into Canaan, and their becoming a great nation in that land, are reprefented un-

der the allegory of a vine brought from Egypt and planted in Canaan, which took deep root and filled the land, Pfal. lxxx. 10. "The hills were covered with the fhadow of it, and the "boughs thereof were like the goodly cedars, 11. She fent out "her boughs from the fea, (the Mediterranean fea,) and her "branches to the river (Euphrates). Why haft thou then "broken down her hedges, fo that all they which pafs by the "way, do pluck her? The boar out of the wood doth wafte "it," &c.

Sect. 2. No. 7. b. Becaufe in ancient times kings, and magiftrates, and priefts, were metaphorically called *fhepherds*, on account of their care in governing, defending, and inftructing their people, the prophet Ezekiel hath, upon this metaphor, formed a beautiful allegorical difcourfe in which he feverely reproved the Jewifh princes, magiftrates, and priefts, for their negligence in the execution of their offices; for their enriching themfelves and living luxurioufly at the expence of their people; and for their being at no pains to promote their happinefs. Ezek. xxxiv. 2. "Thus faith the Lord God unto the fhepherds, "Wo be to the fhepherds of Ifrael that do feed themfelves! "Should not the fhepherds feed the flocks? 3. Ye eat the "fat and ye clothe you with the wool, ye kill them that are "fed: but ye feed not the flock?" For this unfaithfulnefs "God threatened to punifh the Ifraelitifh princes, and priefts, "feverely, ver. 10. "Thus faith the Lord, Behold I am "againft the fhepherds, and I will require my flock at their "hand, and caufe them to ceafe from feeding the flock.—For "I will deliver my flock from their mouth, that they may not "be meat for them."—The people, thus neglected and fpoiled by their rulers, God comforted in the fame allegorical language, ver. 12. "I will feek out my fheep, and I will deliver "them out of all places, where they have been fcattered in the "cloudy and dark day.—ver. 14. I will feed them in a good "pafture, and upon the high mountains of Ifrael fhall their "fold be, there fhall they lie in a good field." In the mean time to prevent the wicked among the Ifraelites, from fancying themfelves the objects of his love, God reproved them in the fame paftoral dialect, ver. 17. "As for you, O my flock,

" thus faith the Lord God, Behold, I judge between cattle and " cattle, between the rams and the he goats. 18. Seemeth it a " fmall thing to you to have eaten up the good pafture, but ye " muft tread down with your feet the refidue of your paftures? " And to have drunk of the deep waters, but ye muft foul the " refidue with your feet? 19. But as for my flock, they eat " that which ye have trodden with your feet, and they drink " that which ye have fouled.—21. Becaufe ye have thruft with " fide and with fhoulder, and pufhed all the difeafed with your " horns, till ye have fcattered them abroad; 22. Therefore will " I fave my flock, and they fhall no more be a prey, and I will " judge between cattle and cattle. 23. And I will fet up one " Shepherd over them, and he fhall feed them, even my fervant " David, a prince among them," &c. On this allegory our Lord feems to have formed his parable of the fheep and the goats, in which he hath defcribed the general judgment, Matt. xxv.

B. *Of the proper Allegory, as fet forth in a Dream, or in a Vifion.*

Having treated of verbal allegories, it remains to treat of thofe allegories which were fet forth in fymbols, actually prefented to the imagination of the prophet in a dream while afleep, or in a vifion while awake. Thefe allegorical dreams and vifions, the perfons who were favoured with them, communicated to their contemporaries by word of mouth, and fometimes committed them to writing, for the inftruction of pofterity.—In thefe, as in other allegories, the perfons or nations who were the fubjects of them, were defigned, fometimes by their known fymbols, whofe figure was prefented to the imagination of the perfon who dreamed, or who faw the vifion, and fometimes by arbitrary fymbols, whofe character, however, and attending circumftances, were fo formed as to lead to their meaning.

Of allegorical dreams formed on fymbols which were generally known, that of Pharaoh, Gen. xli. 17. is a fignal example. For, one of the fymbols by which Egypt was defigned being an *heifer*, the feven years of great plenty which were to be in Egypt, were reprefented in Pharaoh's dream by feven very fat and well

favoured

favoured kine, which came up out of the Nile, and fed in an adjoining meadow ; and the feven years of famine which were to fucceed the years of plenty, by feven other kine lean and ill-favoured, which alfo came up out of the river after the former ; and the greatnefs of the famine, by the lean kine eating up the fat kine, and remaining as lean and ill favoured as at the beginning.—Nebuchadnezzar's dream, Dan. iv. is another example of an allegorical reprefentation formed on a well known fymbol. For, princes and great men being reprefented in picture-writing by trees, the greatnefs of Nebuchadnezzar's kingdom, and the benefits which the nations over which he reigned, derived from the power of his kingdom, were reprefented by a tree which in his dream he faw growing in the midft of the earth, " whofe height reached to heaven, whofe leaves were " fair and its fruit was much, affording meat for all. The " beafts of the field had fhadow under it, and the fowls of the " air dwelt in the boughs thereof."—In the fame dream, the punifhment which God was to inflict on that proud prince for his impiety and other fins, was allegorically reprefented by the hewing down of that great tree, the cutting off of its branches, the driving away of the beafts from under it, and of the fowls from its branches.—On this fymbol, our Lord formed his parable of the grain of muftard feed which a man took and fowed in his field, whereby he allegorically reprefented the wide fpreading of the kingdom of heaven, or gofpel difpenfation, and its beneficial influence on the happinefs of mankind, Matt. xiii. 32. " Which indeed is the leaft of all feeds, but when it " is grown it is the greateft among herbs, and becometh a " tree; fo that the birds of the air come and lodge in the " branches thereof."

Of the allegorical dream formed on an arbitrary fymbol, we have an example in the great and terrible image which ftood before Nebuchadnezzar in his dream, recorded, Dan. ii. 31. and which, by the different materials of which it was compofed, reprefented the four great empires which were to rule the nations of the earth in fucceffion.

The head of this image, which was of fine gold, fignified the Babylonian empire ; its breaft and its arms of filver, fignified

the Medo-Perfian empire; its belly and its thighs of brafs, the Grecian empire, and its legs of iron and its feet part of iron and part of clay, the Roman empire in its different ftates. And whereas this great image was broken in pieces by a ftone, which was cut out of a mountain without hands, and which afterwards became itfelf a great mountain and filled the whole earth, that accident fignified the utter deftruction of thefe idolatrous kingdoms, to make way for a kingdom which the God of heaven was to fet up and which was never to be deftroyed. The order in which thefe four empires were to arife, and the peculiar qualities by which they were to be diftinguifhed, were fhewed to Daniel himfelf, chap. vii. 2. in an allegorical vifion formed on the arbitrary fymbols of four beafts which arofe out of the great fea, after it was violently agitated by ftorms, and whofe forms and qualities were different from any beafts known to exift. See an interpretation of that vifion in my *Truth of the Gofpel Hiftory*, p. 219.

The living creatures which Ezekiel faw in his vifion, chap. i. were ftill more monftrous and unlike any thing in nature, than the beafts in Daniel's vifion. Each of them had four faces, namely, the face of a man, of a lion, of an ox, and of an eagle. Their feet were ftraight with foles like thofe of calves' feet. They had the hands of a man under their wings, and their appearance was that of burning coals of fire from which went flafhes of lightening. They were accompanied with wheels of the colour of beryl. Each wheel had a wheel within it, and their rings were fo high that they were dreadful, and had eyes round about; and when the living creatures went, the wheels went; for the fpirit of the living creatures was in the wheels. The likenefs of the firmament, which was ftretched over the heads of the living creatures, was as the colour of chryftal. And above the firmament was the likenefs of a throne as the appearance of a fapphire ftone; and upon the throne the likenefs of the appearance of a man above upon it. His loins downward had the appearance of fire, like the bow that is in the cloud in the day of rain.

This allegorical vifion not being accompanied with an interpretation, its meaning cannot be determined with any certainty.

Only, as the prophet in the concluſion of his account of it ſays, ver. 18. *This was the appearance of the likeneſs of the glory of the Lord*, and inſinuates that the things ſpoken to him, which are mentioned in the following chapters, proceeded from this appearance, it may perhaps be conjectured that the viſion was an ænigmatical repreſentation of the attributes of the Deity exerted in the government of the world: and that that repreſentation was formed by the union of a number of ſymbols, whoſe meaning thoſe who underſtood the ancient picture writing knew, but which we, whoſe knowledge of that ſort of writing is extremely imperfect, cannot pretend to explain.

It remains to obſerve, that in foretelling future events, eſpecially thoſe which were of an extenſive nature and at a great diſtance in point of time, the Spirit of God thought proper to make uſe of allegorical dreams and viſions rather than of plain verbal deſcriptions, for the following reaſons: 1. Theſe dreams and viſions, whether formed on known, or on arbitrary ſymbols, were naturally ſo dark, even when accompanied with an interpretation, as not to be diſtinctly underſtood, till they were explained by their fulfilment. This darkneſs I think was neceſſary to prevent unbelievers from pretending that the prophecy, by exciting perſons to do the things foretold, occaſioned its own accompliſhment.—2. The images of which theſe allegorical dreams and viſions were compoſed, being all objects of ſight, they made a much more lively and forcible impreſſion on the minds of the prophets, than it was poſſible to do by words; conſequently they could be more diſtinctly remembered, and more accurately related to others, than if the qualities and actions of the perſons repreſented by the ſymbols in the dream or viſion, had been expreſſed in a verbal deſcription.—3. The facility with which the repreſentations, in an allegorical dream or viſion could be remembered, and the preciſion with which they could be related in all their circumſtances, rendered the tranſmiſſion of them to poſterity as matters of fact eaſy. And although the meaning of theſe dreams and viſions was not underſtood by thoſe to whom they were related, yet being of ſuch a nature as to make a ſtrong impreſſion on all to whom they were related, when they came to be explained by their accompliſhment,

plifhment, the infpiration of the prophet who had the dream or vifion was rendered undeniable, and the fovereignty of God in the government of the world was raifed beyond all poffibility of doubt.

Sect. IV. *Of the Method of conveying Inftruction by fignificant Actions.*

To render fpeech forcible and affecting, mankind, in all ages and countries, have been in ufe to accompany their words with fuch geftures and actions as indicated the fentiments and feelings of their mind. This was the cuftom more efpecially in the firft ages of the world, when the primitive languages were not fufficiently copious, and men's paffions were under little reftraint. Hence the eaftern nations whofe imaginations were warm and whofe tempers were lively, early delighted in this method of communicating their fentiments and feelings; and even after their language became fo copious as not to need that extrinfic aid, they ftill continued to exprefs their fentiments in the fame way. Nay, all favage nations at this day exprefs their ftrongeft feelings by accompanying their words with fignificant actions, which fhews that the cuftom is founded in nature.—The fcriptures furnifh many inftances of this cuftom.—For example, to render promiffory oaths more folemn and binding, the perfon who fware the oath, put his hand under the thigh of him to whom he fware, Gen. xxiv. 2. "Abraham faid unto his "eldeft fervant of his houfe,—Put I pray thee thy hand under "my thigh: 3. And I will make thee fwear by the Lord the "God of heaven and the God of the earth, that thou wilt not "take a wife unto my fon of the daughters of the Canaanites." —In like manner, Jacob before his death, required his fon Jofeph to put his hand under his thigh, and fwear, that he would not bury him in Egypt, but in Canaan with his fathers. Gen. xlvii. 29.

To exprefs extreme affliction and grief they rent their clothes, and covered themfelves with fackcloth. Thus it is faid of Jacob when he faw Jofeph's coat, "He rent his clothes, and put "fackcloth

" ſackcloth upon his loins, and mourned for his ſon many days."
—1 Kings xxi. 27. when Ahab heard Elijah's words, " he rent " his clothes and put ſackcloth on his fleſh, and faſted, and lay " in ſackcloth and went ſoftly."

Moſes having conſtrained his wife Zipporah to circumciſe her ſon, ſhe, to expreſs her deteſtation of the action, and her diſpleaſure with her huſband for having commanded it, caſt the foreſkin of the child at his feet, and ſaid, " Surely a bloody " huſband art thou to me." Exod. iv. 25.

Anciently the ſignificant actions with which any kind of information was accompanied, were commonly of the typical kind; that is, they were ſo contrived as to expreſs the information conveyed by the words. Thus, when Moſes ſaw an Egyptian ſmiting an Iſraelite, he ſlew the Egyptian, to ſhew, by action, that God would by him deliver the Iſraelites from the bondage of the Egyptians. So Stephen aſſures us, Acts vii. 25. —Thus alſo, 1 Kings xi. 30. The prophet Ahijah " caught " the new garment that was on Jeroboam, and rent it in twelve " pieces. 31. And he ſaid to Jeroboam take thee ten pieces, " for thus ſaith the Lord the God of Iſrael, behold I will rend " the kingdom out of the hand of Solomon, and will give ten " tribes to thee."—1 Kings xxii. 11. " Zedekiah the ſon of " Chenaanah made him horns of iron: and he ſaid, Thus ſaith " the Lord, with theſe ſhalt thou puſh the Syrians until thou " have conſumed them."—2 Kings xiii. 18. " Eliſha ſaid un- " to the king of Iſrael, ſmite upon the ground: and he ſmote " thrice, and ſtaid. 19. And the man of God was wroth with " him, and ſaid, thou ſhouldeſt have ſmitten five or ſix times, " then hadſt thou ſmitten Syria till thou hadſt conſumed it. " Whereas now thou ſhalt ſmite Syria but thrice." The king's fault was, that knowing his *ſmiting* upon the ground was typical of his *ſmiting* Syria, he ought to have ſmitten it oftener than thrice.—Nehemiah v. 13. " Alſo I ſhook my lap and " ſaid, ſo God *ſhake* out every man from his houſe, and from " his labour, that performeth not this promiſe, even thus be he " ſhaken."—Ezek xxi. 6. " Sigh therefore thou ſon of man " with the breaking (beating) of thy loins: and with bit- " terneſs ſigh before their eyes. 7. And it ſhall be when they

"ſay unto thee, Wherefore ſigheſt thou? That thou ſhalt "anſwer, For the tidings, becauſe it cometh; and every heart "ſhall melt, and all hands ſhall be feeble," &c.—Ver. 14. "Thou therefore ſon of man propheſy, and ſmite thine hands "together."

In later times likewiſe, the Jews accompanied their diſcourſes with ſignificant actions, to give their inſtructions the greater force. Matth. xviii. 2. "Jeſus called a little child unto him, "and ſet him in the midſt of them. 3. And ſaid, Verily, I ſay "unto you, except ye be converted and become as little "children, ye ſhall not enter into the kingdom of heaven. "4. Whoſoever therefore ſhall humble himſelf as this little "child," &c.—Mark xi. 12. "On the morrow when they "were come from Bethany, Jeſus was hungry. 13. And ſee-"ing a fig-tree afar off having leaves he came, if haply he "might find any thing thereon; and when he came to it he "found nothing but leaves. Now the time of (gathering) figs "was not yet. 14. And Jeſus anſwered and ſaid to it, "No man eat fruit of thee hereafter for ever. And his diſ-"ciples heard it.—20. And on the (next) morning, as they "paſſed by, they ſaw the fig-tree dried up from the roots. "21. And Peter calling to remembrance, ſaith unto him, "Maſter, behold the fig-tree which thou curſedſt is withered "away." Peter called his Maſter's declaration, in conſequence of which the fig-tree was deſtroyed, *a curſe*, agreeably to the phraſeology of the Hebrews, who conſidered land abſolutely ſterile as curſed. Heb. vi. 8.—By the typical action of deſtroying the barren fig-tree, our Lord intimated to his diſciples, the deſtruction which was coming on the Jewiſh nation on account of their wickedneſs.—John xiii. 4. Jeſus "riſeth from ſupper and laid aſide his garments, and took a "towel and girded himſelf. 5. After that he poureth water "in a baſon, and began to waſh the diſciples feet, and to wipe "them with the towel wherewith he was girded.—12. So af-"ter he had waſhed their feet and had taken his garments and "was ſet down again, he ſaid to them, know ye what I have "done to you?—14. If I your Lord and maſter have waſhed "your feet, ye alſo ought to waſh one another's feet." Ye

ought to do the meaneft offices to each other, when they are neceffary for promoting each other's happinefs.—Luke ix. 5. "Whofoever will not receive you, when ye go out of that "city, fhake off the very duft from your feet for a teftimony "againft them."—Matth. xix. 13. "Then there were "brought unto him little children, that he fhould put his hands "on them, and pray.—15. And he laid his hands on them."—1 Tim. iv. 14. "Neglect not the fpiritual gift which is in "thee, which was given thee according to prophecy, together "with the impofition of the hands of the elderfhip."—Matth. "xx. 34. Jefus had compaffion on them and touched their "eyes; and immediately their eyes received fight."—John ix. 6. "He fpat on the ground and made clay of the fpittle, "and he anointed the eyes of the blind man with the clay. "7. And faid to him, go wafh in the pool of Siloam."

Thefe examples fhew that our Lord's taking Peter's wife's mother, who was fick of a fever, and Iairus's daughter, who was dead, by the hand; and his touching the eyes of the two blind men mentioned, Matth. ix. 2. with other things of the like nature, were merely fignificant actions, by which he intimated to the perfons themfelves, and to thofe who were prefent, that he was going to work a miracle in their behalf. So alfo, before he faid to his apoftles, John xx. 22. *Receive ye the Holy Ghoft*, *He breathed on them*, to intimate that by the invifible operation of his power he would confer on them the gifts of infpiration and miracles.

Another remarkable inftance of enforcing information by a fignificant action, we have, Acts xxi. 11. Agabus "took "Paul's girdle, and bound his own hands and feet, and faid, "Thus faith the Holy Ghoft, So fhall the Jews at Jerufalem "bind the man that owneth this girdle, and fhall deliver him "into the hands of the Gentiles."

Laftly, it is well known that baptifm and the Lord's fupper were inftituted by Chrift, and appointed to be continued in the church, for the purpofe of fetting before the people by fignificant action, fome of the greateft articles of their faith.

Since then it was common in the eaftern countries to give inftruction by fymbolical actions, as well as by words, the

many extraordinary things done by the Jewish prophets, for discovering to the Israelites God's purposes concerning themselves, and concerning the neighbouring nations, cannot be matter either of astonishment or of offence to us. They were all of them done at the commandment of God, and agreeably to the manners of the times; and were admirably adapted to convey, in the strongest and most forcible manner, the information intended.

Thus, Isaiah was commanded by God to walk three years not only barefoot but *naked*, that is, without his upper garment; namely, the hairy mantle commonly worn by the prophets, Zechar. xiii. 4. And this he was to do as *a sign, and a wonder* upon Egypt and Ethiopia, Isa. xx. 2, 3. that is, as it is explained ver. 4. to shew by action, that the king of Assyria would lead away the Egyptians prisoners, and the Ethiopians captives young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt.—B. Lowth, in his note on Isa. xx. 3. thinks it probable that Isaiah was ordered to walk naked and barefoot *three days*, to shew that within three years, after the defeat of the Cushites and Egyptians by the king of Assyria, the town should be taken. For he thinks the time was foretold, as well as the event; and that the words *three days* may have been lost out of the text at the end of ver. 2. after the word *barefoot*, a day being put for a year, according to the prophetic rule.

In like manner Jeremiah was ordered, chap. xix. 1. to get a potter's earthen bottle, and with the ancients of the people and of the priests, ver. 2. to go to the valley of Hinnom, and prophesy in their hearing that Jerusalem was to be destroyed. And that his prophecy might make a strong impression on the imagination of the men who were with him, he was ordered, ver. 10. "To break the bottle in the sight of these men. 11. And to "say unto them, Thus saith the Lord of Hosts, even so will I "break this people and this city, as one breaketh a potter's "vessel that cannot be made whole again."

The same prophet was ordered, Jerem. xxvii. 2. to make bonds and yokes, and put them on his own neck, and to send them to all the neighbouring kings, by the messengers whom

they

they had sent to Jerusalem to persuade Zedekiah to enter into the confederacy which they had formed against the king of Babylon: and by that symbolical action the prophet was to signify to them, that the issue of the confederacy would be certain captivity to them all.—But we are told, chap. xxviii. 10. That the false prophet Hananiah, took the yoke from off the prophet Jeremiah's neck and broke it, and spake in the presence of all the people, saying, "Thus saith the Lord, Even so will "I break the yoke of Nebuchadnezzar king of Babylon, "from the neck of all nations, within the space of two full "years."

Once more, Jeremiah having written in a book, his prophecy concerning the destruction of Babylon, recorded, Jerem. li. he gave it to Serajah, ver. 60. and ordered him when he came to Babylon with Zedekiah, to read it, and having read it to bind a stone to it, and cast it into the midst of Euphrates. Ver. 64. "And thou shalt say, Thus shall Babylon sink, "and shall not rise from the evil that I will bring upon "her."

With the same design of speaking by significant actions, Ezekiel was ordered to delineate Jerusalem upon a tile, and to besiege it by building a fort against it, raising a mount, and setting a camp with battering rams against it round about. This siege the prophet was to continue four hundred and thirty days, and during the continuance thereof, he was to eat and drink by measure: and his bread was to be *baked*, that is, *prepared*, ver. 15. *with dung;* the fuel with which he was to prepare his bread was to be dung. By these symbolical actions, the prophet shewed that Jerusalem was to be besieged, and that during the siege the inhabitants were to be punished with a grievous famine, Ezek. iv.—In the following chapter the prophet was ordered, ver. 1. to shave his head and beard, and with a balance to divide the hairs thereof into three parts, and, ver. 2. when the days of the siege were fulfilled, he was to burn with fire a third part of the hairs in the midst of the city: next he was to take a third part, and smite about it with a knife: and the remaining third part he was to scatter in the wind, except a few hairs which he was to bind in the skirts of his garment. The meaning of these symbolical actions God explained to the Israelites,

as

as follows, ver. 11. "Becaufe thou haft defiled my fanctuary, "with all thy deteftable things, and with all thine abomina- "tions, therefore will I alfo diminifh thee; neither fhall mine "fpare, neither will I have any pity. 12. A third part of thee "fhall die with the peftilence, and with famine fhall they be "confumed in the midft of thee; and a third part fhall fall "by the fword round about thee; and I will fcatter a third "part into all the winds; and I will draw out a fword after "them. 13. Thus fhall mine anger be accomplifhed, and I "will caufe my fury to reft upon them, and I will be com- "forted.—15. So it fhall be a reproach and a taunt, an in- "ftruction and an aftonifhment, unto the nations that are "round about thee, when I fhall execute judgments in thee, in "anger and in fury, and in furious rebukes. I the Lord have "fpoken it."

For the illuftration of the foregoing allegorical action, I will here tranfcribe B. Lowth's note on Ifa. vii. 20. *In the fame day fhall the Lord fhave with a razor that is hired, namely by them beyond the river, by the king of Affyria, the head, and the hair of the feet: and it fhall alfo confume the beard.* "To fhave with the "hired razor the head, the feet, and the beard, is an expref- "fion highly parabolical; to denote the utter devaftation of "the country from one end to the other, and the plundering "of the people from the higheft to the loweft, by the Affy- "rians, whom God employed as his inftrument to punifh the "Jews. Ahaz himfelf, in the firft place, hired the king of "Affyria to come to help him againft the Syrians, by a prefent "made to him of all the treafures of the temple, as well as his "own: and God himfelf confidered the great nations whom "he thus employed, as his mercenaries, and paid them their "wages. Thus he paid Nebuchadnezzar for his fervices "againft Tyre, by the conqueft of Egypt, Ezek. xxix. 18.—20. "The hairs of the head, are thofe of the higheft order in the "ftate; thofe of the feet or the lower parts, are the common "people; the beard is the king, the high prieft, the very fu- "preme in dignity and majefty. The eaftern people have al- "ways held the beard in the higheft veneration, and have been "extremely jealous of its honour. To pluck a man's beard is "an

" an inſtance of the greateſt indignity that can be offered, Iſa.
" l. 6. The king of the Ammonites, to ſhew the utmoſt con-
" tempt of David, *cut off half of the beards of his ſervants; and the*
" *men were greatly aſhamed: and David bade them tarry at Jeri-*
" *cho till their beards were grown*, 2 Sam. x. 4, 5, &c."

Once more God ordered Ezekiel, chap. xii. 3. to prepare ſtuff for removing, and to go forth with it at even in the ſight of the people, as they who go forth into captivity, and having digged through the wall in their ſight, to carry his ſtuff out thereby upon his ſhoulders in the twilight, with his face covered that he might not ſee the ground.—The prophet having performed theſe actions in the ſight of the people, when they ſaid to him, *What doſt thou?* God ordered him to reply, ver. 11. "I am
" your ſign: like as I have done, ſo ſhall it be done unto them:
" they ſhall remove and go into captivity. 12. And the prince
" that is among them ſhall bear upon his ſhoulder in the twi-
" light, and ſhall go forth: they ſhall dig through the wall to
" carry out thereby: he ſhall cover his face that he ſee not the
" ground with his eyes. 13. My net alſo will I ſpread upon
" him, and he ſhall be taken in the ſnare: and I will bring him
" to Babylon, to the land of the Chaldeans, yet ſhall he not ſee
" it though he ſhall die there. 14. And I will ſcatter towards
" every wind, all that are about him to help him," *&c.*

From theſe examples of ſignificant actions, concerning which God declared that they were commanded to be done for the purpoſe of prefiguring future events, we may conclude that thoſe uncommon actions, which he commanded without declaring the purpoſe for which they were commanded, had, like the others, a typical meaning. This concluſion is warranted by the inſpired writers, who in after times have pointed out the things ſignified by theſe actions.—For example, when God ordered Abraham to ſacrifice his only ſon, although he did not tell him the purpoſe for which that difficult command was given to him, yet from the apoſtle's terming the ſuſpenſion of that command, a receiving of Iſaac from the dead *for a parable*, Heb. xi. 19. we learn, that by the command to ſacrifice Iſaac, and by the ſuſpenſion of that command, the death and reſurrection of God's only Son was prefigured.—In like manner, when the ſacrifice of the

the Paffover was inftituted, although no intimation was given of its having a typical meaning, we know that it prefigured the facrifice of Chrift, together with the influence of that facrifice in procuring the falvation of believers. For we are told expreſsly, John xix. 36, that when our Lord hung on the crofs his legs were not broken, that the command concerning the pafchal lamb, Exod. xii. 46. "Neither fhall ye break a bone thereof," might be fulfilled. Befides, in allufion to the typical meaning of the Paffover, Chrift is called, 1 Cor. v. 7. *Our Paffover;* and is faid to be *facrificed for us.*—Farther, when God ordered Mofes to lift up the image of a ferpent on a pole, that the Ifraelites in the wildernefs who were ftung with ferpents might be healed by looking at it, although nothing was faid concerning its having a typical meaning, yet that it had fuch a meaning we learn from our Lord himfelf, who thus explained it, John iii. 14. "As Mofes lifted up the ferpent in the wil-" dernefs, even fo muft the Son of man be lifted up, that who" foever believeth on him fhould not perifh, but have eternal" life." Wherefore, the lifting up of the brazen ferpent, was a type of Chrift's being lifted up on the crofs: and the health which the Ifraelites obtained by looking to it, reprefented the falvation of thofe who believe on Chrift as the Saviour of the world. Hence, in allufion to the typical meaning of the brazen ferpent, Ifaiah introduces Meffiah faying, chap. xlv. 22. "Look" unto me and be ye faved, all the ends of the earth."

Upon the whole, it appears that the uncommon actions performed by the Jewifh prophets, were all of them fignificant; both thofe whofe meaning was declared, and thofe whofe meaning was not declared; and that they were commanded by God for the purpofe of prefiguring, in a fymbolical manner, future perfons and events.—It is true, the long duration of fome of thefe fymbolical actions, the labour with which they were performed, and the pain which they occafioned to the perfons who performed them, have afforded infidels a pretence for fpeaking of the prophets as fanatics and madmen, who by fuch doings debafed the prophetic office. For which reafon, to vindicate the character of thefe holy men, fome of the learned Jewifh doctors have given it as their opinion, that thefe uncommon actions were

were tranſacted only in viſions, in which the prophets ſeemed to themſelves to do them. But this ſuppoſition is contradicted by the ſcriptures, which repreſent the actions under conſideration as done in the preſence of the people, for the purpoſe of drawing their attention to the informations with which theſe actions were accompanied: an effect which the relation of a viſion could not produce, becauſe the incredulous and prophane would naturally conſider ſuch a viſion either as a fiction or as an illuſion. The character, therefore, of the Jewiſh prophets will be more effectually vindicated, if we recollect what they themſelves conſtantly affirmed; namely, that all the uncommon things which they did, they were commanded by God to do: and that, after the events prefigured by theſe actions came to paſs, no doubt could be entertained of their being commanded by God to do them.—Next, if we remember, That in the early ages, it was uſual to convey inſtruction by ſymbolical actions, we ſhall be ſenſible, that the things for which the prophets have been cenſured as madmen, did not appear to their contemporaries in the light in which we moderns view them: that they excited the curioſity of the people among whom they were tranſacted, and led them to enquire of the prophets what they meant by them, as in the inſtances mentioned, Ezek. xii. 9. xxi. 7: That being addreſſed to the ſenſes of mankind, they muſt have conveyed the inſtruction with which they were accompanied in the moſt forcible manner: And that inſtruction thus forcibly conveyed, making a ſtrong impreſſion on the mind of the ſpectators, muſt have been long remembered, and could be communicated to others with great accuracy.—Thus it appears, that in the early ages, when the art of writing was little known, the moſt effectual method of communicating and diffuſing knowledge was to inſtruct the people by ſignificant or ſymbolical actions, and that in fact this method was commonly practiſed, eſpecially among the eaſtern nations. Wherefore, the Jewiſh prophets are not to be ridiculed for the ſymbolical actions with which they accompanied their predictions. The importance of the end for which they performed theſe actions, and the ſucceſs with which they accompliſhed that end, are a ſufficient vindication both of the wiſdom of God in commanding them,

them, and of the good fenfe and piety of the prophets in performing them. For which reafon, I think we cannot be miftaken in believing they were all performed exactly as related in the fcriptures.

Sect. V. *Of Inftruction conveyed by fome Actions and Events happening in the ordinary Courfe of Things.*

I. It is now time to proceed to the confideration of a method in which God communicated the knowledge of things future, which though different from that defcribed in the preceding fection, and more removed from common obfervation, was nearly allied to it. For, whereas the prophets, by the divine direction, affumed characters not naturally belonging to them, and performed actions altogether out of the common courfe, for the purpofe of prefiguring future perfons and events, the characters and actions and fortunes of fome eminent perfons, whofe diftinguifhed ftations placed them in the view of the world, were fo ordered by God as to be exact reprefentations of future perfons, who, when they arofe, by the likenefs of their characters and actions and fortunes to thofe of the perfons by whom they were reprefented, would make mankind fenfible that the infpired teachers fpake truly when they declared that the one had been prefigured by the other. In fome inftances, the perfons whofe characters and actions prefigured future events, were declared by God himfelf to be typical, long before the events which they prefigured came to pafs. But in other inftances, many perfons really typical were not known to be fuch, till after the things which they typified happened.

1. Of the firft mentioned fort we have a remarkable example in Abraham, whom God declared to be a typical perfon by conftituting him the *father* or *type* of believers of all nations; and by making with him as their father, a covenant in which he promifed to be a God to him and to his feed in their generations, and to give to him and to his feed the land of Canaan for an everlafting poffeffion: which promifes had not only a literal but a typical or fecond meaning; as was fhewed at large in

Eſſ. v. ſect. 1, 2. &c. conſequently the covenant with Abraham was an allegory.

2. A ſecond example of a typical perſon we have in Melchizedec, who in his character of a king and prieſt united, was declared by God himſelf to be a type of his Son's becoming a king and a prieſt in the human nature; and who, by bleſſing Abraham, prefigured the efficacy of the prieſthood and government of the Son of God in procuring for believers the pardon of their ſins. Pſal. cx. 4. "The Lord hath ſworn, and will not repent, Thou art a prieſt for ever after the ſimilitude of Melchizedec."

3. Jacob likewiſe and Eſau were typical perſons; For their ſtruggling together in their mother's womb, prefigured the wars which the nations who were to deſcend from them were to wage with each other: And Jacob's taking hold of Eſau's heel in their birth, prefigured that the deſcendants of Jacob would ſubdue the deſcendants of Eſau. So God told Rebecca, Gen. xxv. 23. "Two nations are in thy womb; and two kinds of people ſhall be ſeparated from thy bowels: and the one people ſhall be ſtronger than the other people; and the elder ſhall ſerve the younger."

4. Joſhua, who was the high-prieſt of the Jews during the rebuilding of the temple, was an eminently typical perſon. For he prefigured our great high-prieſt Chriſt, as we learn from the viſion in which the prophet Zechariah, chap. iii. 3. ſaw him ſtanding before the angel of the Lord in filthy garments, to repreſent the iniquity of the many which was to be laid on Chriſt. Theſe filthy garments the angel commanded to be taken away from him, and ſaid, ver. 4. "Behold I have cauſed thine iniquity to paſs from thee, and I will clothe thee with change of raiment. 5. And I ſaid, Let them ſet a fair mitre upon his head: So they ſet a fair mitre upon his head," ſuch as the high-prieſts wore when they officiated, "and clothed him with garments." Then to ſhew the emblematical meaning of the viſion, the angel of the Lord ſaid, ver. 8. "Hear now, O Joſhua, the high-prieſt, thou and thy fellows that ſit before thee, for they are men of wonder," *Typical men.* So the phraſe ſignifies, Iſa. viii. 18. "For, Behold I will bring forth my ſervant the *Branch.*" Wherefore, Joſhua in his character as

 high-prieſt,

high-prieſt, and his fellows the high-prieſts who preceded him, were all of them types, or prefigurations of God's ſervant the *Branch*, in his character as high-prieſt: which alſo the author of the epiſtle to the Hebrews hath proved at great length. —Farther, to ſhew ſtill more clearly that Joſhua was a type of Chriſt, the prophet was ordered by God to take ſilver and gold and make crowns, and to ſet them on the head of Joſhua in the houſe of Joſiah, and to ſay to him, chap. vi. 12. "Thus ſpeak-"eth the Lord of hoſts, ſaying, Behold the man whoſe name "is the *Branch*, He ſhall grow up out of his place, and he "ſhall build the temple of the Lord,—and he ſhall bear the "glory, and ſhall ſit and rule upon his throne, and the counſel "of peace ſhall be between them both." But the man whoſe name is the *Branch*, and who is here foretold *to grow up out of his place*, was according to Iſaiah to be a deſcendant of Jeſſe. Chap xi. 1. "And there ſhall come forth a rod out of the "ſtem of Jeſſe, and a branch ſhall grow out of his roots." Wherefore, Joſhua being a deſcendant of Aaron, was not the perſon whom Iſaiah foretold under the idea of a *Branch* growing out of the roots of Jeſſe. Conſequently, when God ordered the prophet to ſay to Joſhua and the witneſſes, after putting the crowns on Joſhua's head, *Behold the man whoſe name is the Branch*, his meaning certainly was, that Joſhua was a type of the man whoſe name is the *Branch*, in his two offices of a king and a prieſt, and as the builder of the true temple of the Lord. Accordingly, that this ſymbolical tranſaction might be remembered, and that Joſhua in after ages might be known to have been a type and a pledge of the coming of the *Man* whoſe name is the *Branch*, the two crowns which the prophet had put on Joſhua's head as ſymbols of the two offices in which he was a type of Chriſt, were, by the command of God, delivered to the witneſſes to be laid up in the temple as a *memorial*, ver. 14.

If, becauſe Zerubbabel at this time was the prince of the Jews, any one ſuſpects that he, and not Joſhua was called, *the Man whoſe name* is the *Branch*, he ought to conſider that, of the man whoſe name is the *Branch*, it is ſaid, ver. 13. not only that "he ſhall build the temple of the Lord,—and ſhall ſit and rule "upon his throne," but that "he ſhall be a prieſt upon his "throne."

"throne." For this could not be faid of Zerubbabel, who was not a defcendant of Aaron. We may therefore conclude, that the things faid and done to Jofhua by the prophet Zechariah, were faid and done to him as a type of Chrift.

5. Of typical perfons who were not declared to be fuch, till the perfons of whom they were types appeared, Adam deferves to be firft mentioned. For in refpect of his being the author of fin and death to all his pofterity, he is faid by the apoftle, Rom. v. 14. to be by contraft, τυπος, "the *type* or *figure* of him "(Chrift) who was to come" for the purpofe of being the author of righteoufnefs and life to mankind. See Rom. v. 14. notes. Hence Chrift is called, 1 Cor. xv. 45. *The laft Adam.*—Adam was likewife a type of Chrift in this refpect, that Eve, who was an image of the church, was formed of a rib taken from Adam's fide while he was in a deep fleep. For this tranfaction prefigured the formation of the church the Lamb's wife, by the breaking of Chrift's fide on the crofs, while he flept the fleep of death, as the apoftle infinuateth, Ephef. v. 32. See the note on that verfe.

6. Of perfons who in their natural characters and fortunes were types of future perfons and events, Abraham's wives and fons are remarkable examples. His wives Hagar and Sarah, were types of the two covenants by which men become the people of God, and his fons Ifmael and Ifaac were, in their characters and ftate, types of the people of God under thefe covenants. So the apoftle Paul affures us, Gal. iv. 22. "It is "written, that Abraham had two fons; one by the bond-maid, "and one by the free woman. 23. But he verily who was "born of the bond-maid, was begotten according to the flefh: "but he who was born of the free woman was through the pro-"mife. 24. Which things are an allegory: For thefe women "are the two covenants: The one verily from Mount Sinai "bringing forth children into bondage, which is Hagar. "25. For the name Agar denotes Mount Sinai in Arabia, and "fhe anfwereth to the prefent Jerufalem, and is in bondage "with her children. 26. But the Jerufalem above is the free "woman, who is the mother of us all." See Gal. iv. 24. notes

notes 1, 2. and ver. 25. notes, where, and in the commentary, this allegory is explained.

7. The third typical perfon I fhall mention is David, who was raifed by God to the government of the natural feed of Abraham, that in his office as their king, and in his wars againft their enemies, he might be a type of Chrift the ruler and Saviour of Abraham's fpiritual feed. This appears from what the angel who announced our Lord's birth faid to his mother, Luke i. 32. "The Lord God fhall give unto him the throne of "his father David, and he fhall rule over the houfe of Jacob "for ever, and of his kingdom there fhall be no end." For in what fenfe could our Lord's fpiritual dominion be called *the kingdom of his father David*, unlefs David's kingdom was a type thereof? In fact, the power and fuccefs with which David governed the natural feed and fubdued the neighbouring heathen nations, their enemies, was a fit prefiguration of the power and fuccefs with which Chrift rules the fpiritual feed, and fubdues their enemies.—That David was a type of Chrift appears from this alfo, that the prophets who foretold to the Ifraelites the coming of Chrift, named him *David*, and *David their king*: by a common metonymy giving the name of the type to the perfon typified. See Jerem. xxx. 9. Ezek. xxxiv. 23. xxxvii. 24. Hofea iii. 4, 5. and Ifa. lv. 3. Acts xiii. 34. particularly the laft mentioned paffage, where the benefits which the fpiritual feed derive from the government of Chrift, and in particular their fafety from their enemies, are termed, *The fure mercies of David*.—In fhort, unlefs David in his government of the natural feed was a type of Chrift in his government of the fpiritual feed, no juft interpretation can be given of the divine revelations and promifes which were made to him, and which are recorded by Ethan, Pfal. lxxxix. 19.—37. Whereas, if thefe things were fpoken to David as an image or type of Chrift, the whole is plain, and hath received a complete accomplifhment.

8. The fourth typical perfon whofe hiftory is given in fcripture is Solomon, who in his ruling the natural feed, and in his building the temple, prefigured Chrift the ruler of the fpiritual Ifrael, and the builder of the Chriftian church, the great temple of God which in its perfect form will fubfift in the heavenly country. For as David's government was fo ordered by God,

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as to be a ſtriking repreſentation of the powerful government which Chriſt now exerciſes, for protecting his people, and ſubduing their enemies, ſo God raiſed up Solomon, a peaceful king, and made Iſrael enjoy peace and proſperity under his government, and appointed him to build the temple of God at Jeruſalem, 1 Chron. xxii. 9, 10. to prefigure the peace and happineſs which the ſpiritual Iſrael ſhall enjoy after all their enemies are completely deſtroyed, and they themſelves are introduced into the heavenly country, and formed into one great church or temple for the worſhip of God. This appears from Pſal. lxxii. where Solomon's character and actions as a king, are delineated, and the happy effects of his government are deſcribed. For in that Pſalm things are ſpoken of him which do not belong to him, unleſs as a type of Chriſt: particularly ver. 5. " They ſhall fear thee as long as the ſun and moon " endure, throughout all generations."—Ver. 11. " All kings " ſhall fall down before him, all nations ſhall ſerve him. 12. " For he ſhall deliver the needy when he crieth, the poor alſo, " and him who hath no helper.—14. He ſhall redeem their " ſoul from deceit and violence; and precious ſhall their blood " be in his ſight.—Ver. 17. His name ſhall endure for ever; " his name ſhall be continued as long as the ſun: and men " ſhall be bleſſed in him: all nations ſhall call him bleſſed."—This laſt circumſtance indiſputably proves Solomon to have been a type of Chriſt, for it was one of the diſtinguiſhing characters of Chriſt Abraham's ſeed, That, " in him all the na- " tions of the earth were to be bleſſed."—Moreover, Pſal. xlv. cannot be interpreted of Solomon, unleſs on the ſuppoſition that he was a type of Chriſt: for in his natural character, it could not be ſaid to Solomon, ver. 6. " Thy throne, O God, is for " ever and ever; the ſceptre of thy kingdom is a ſceptre of " rectitude. Thou haſt loved righteouſneſs, and hated wic- " kedneſs, therefore O God, thy God hath anointed thee with " the oil of gladneſs above thy aſſociates." See Heb. i. 8. " note 1.

9. The fifth allegorical or typical perſon ſpoken of in ſcripture, is the ſon of the propheteſs whoſe birth was foretold, Iſa. vii. 14. " The Lord himſelf ſhall give you a ſign, Behold

" a virgin ſhall conceive and bear a Son, and ſhall call his name " Immanuel. 15. Butter and honey ſhall he eat, that he may " know to refuſe the evil, and chooſe the good. 16. For " before the child ſhall know to refuſe the evil and chooſe the " good, the land that thou abhorreſt ſhall be forſaken of both " her kings."—B. Lowth ſays this paſſage ſhould be tranſlated in the following manner. " Behold this virgin ſhall conceive, " and bear a Son, and thou ſhalt call his name Immanuel: " butter and honey ſhall he eat *when* he ſhall know to re- " fuſe evil and chooſe good. For before this child ſhall know " to refuſe evil and chooſe good, the land ſhall be deſolate, by " whoſe two kings thou art diſtreſſed." On Iſaiah page 63.— Lowth adds, " Harmer has clearly ſhewn, that theſe articles " of food (butter and honey) are delicacies in the eaſt; and " as ſuch denote a ſtate of plenty, See alſo Joſh. v. 6. They " therefore naturally expreſs the plenty of the country, as a " mark of peace reſtored to it." And in confirmation of his " opinion, he cites Jarchi, Butyrum et mel comedet infans iſte, " quoniam terra noſtra plena erit omnis boni." He then proceeds thus, page 64. " Agreeably to the obſervations com- " municated by the learned perſon above mentioned (Harmer) " which perfectly well explain the hiſtorical ſenſe of this " much diſputed paſſage, not excluding a higher ſecondary " ſenſe, the obvious and literal meaning of the prophecy is " this, That within the time that a young woman, now a vir- " gin, ſhould conceive and bring forth a child, and that child " ſhould arrive at ſuch an age as to diſtinguiſh between good and " evil, that is, within a few years (compare viii. 4.) the ene- " mies of Judah ſhould be deſtroyed." And to ſhew that this prophecy actually hath a higher ſecondary meaning, that learned expoſitor reaſons as follows: " But the prophecy is intro- " duced in ſo ſolemn a manner; the ſign is ſo marked, as a " ſign ſelected and given by God himſelf, after Ahaz had re- " jected the offer of any ſign of his own chooſing out of the " whole compaſs of nature; the terms of the prophecy are " ſo peculiar, and the name of the child ſo expreſſive, con- " taining in them much more than the circumſtances of the " birth of a common child required, or even admitted; that

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" we may eaſily ſuppoſe, that, in minds prepared by the general expectation of a great deliverer to ſpring from the houſe of David, they raiſed hopes far beyond what the preſent occaſion ſuggeſted: eſpecially when it was found, that in the ſubſequent prophecy, delivered immediately afterward, this child called Immanuel is treated as the Lord and prince of the land of Judah."—(Chap. viii. 8.) To the things mentioned by Lowth, I add that the account of the character and actions of this child given, Iſa. ix. 5. is by no means applicable to the Son of the propheteſs, unleſs as a type of the divine perſon who was to be the deliverer of the people of God. " Unto us a child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called wonderful, counſellor, the mighty God, the everlaſting Father, the Prince of Peace. 7. Of the increaſe of his government and peace, there ſhall be no end, upon the throne of David and upon his kingdom to order it, and to eſtabliſh it with judgment and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this."

That the prediction of a virgin's conceiving and bearing a Son who was to be called Immanuel, was at that time underſtood to be a promiſe of the birth of a great and even a divine perſon, B. Lowth ſays, " may be collected with great probability from a paſſage of Micah, a prophet contemporary with Iſaiah, but who begun to propheſy after him; and who, as I have already obſerved, imitated him, and ſometimes uſed his expreſſions. Micah having delivered that remarkable prophecy, which determines the place of the birth of Meſſi h *the ruler of God's people, whoſe goings forth have been of old, from everlaſting*, that it ſhould be Bethlehem Ephrata; adds immediately, that nevertheleſs in the mean time God would deliver his people into the hands of their enemies; *he will give them up, till ſhe who is to bear a child ſhall bring forth*, Micah v. 3. This obviouſly and plainly refers to ſome known prophecy concerning a woman to bring forth a child; and ſeems much more properly applicable to this paſſage of Iſaiah, than to any other of the ſame prophet, to which ſome interpreters have applied it. St. Matthew therefore in applying this

" prophecy to the birth of Chrift, chap. i. 22, 23. does it not " merely in accommodating the words of the prophet to a fuitable " cafe not in the prophet's view, but takes it in its ftricteft, " cleareft, and moft important fenfe, and applies it according " to the original defign and principal intention of the pro- " phet."

10. The fixth allegorical or typical perfon mentioned in fcripture is the prophet Jonah, whofe prefervation in the belly of the whale during three days and three nights, and his being after that vomited up alive, Chrift himfelf declares was a type of his own continuance in the grave, and of his fubfequent refurrection from the dead. Matt. xii. 39. " An evil and adul- " terous generation feeketh after a fign, and there fhall no fign " be given to it but the fign of the prophet Jonah. 40. For " as Jonah was three days and three nights in the whale's " belly: fo fhall the Son of man be three days and three " nights in the heart of the earth." Farther by faying, Luke xi. 30. " As Jonah was a fign to the Ninevites, fo fhall " alfo the Son of Man be to this generation;" our Lord infinuated that as the miraculous prefervation of Jonah in the whale's belly, when related to the Ninevites, induced them to give credit to the meffage which he brought to them from God, fo Chrift's refurrection from the dead preached to mankind by his apoftles, would induce many to believe on him as the Son of God. Wherefore in both thefe particulars, Jonah was a type of Chrift.

II. Having faid thus much concerning perfons who in their natural characters, and actions, and fortunes, are declared to have been types of future perfons and events, it remains to fpeak of events happening to the ancient church and people of God, which by the circumftances wherewith they were accompanied, are fhewed to have been typical of greater events that were to happen to the people of God under the gofpel difpenfation. Now concerning thefe I have two obfervations to make. The firft is, that the things refpecting the ancient people of God which prefigured the greater things to happen to the people of God under the gofpel difpenfation, were in fome inftances foretold before they happened to the ancient people. My fecond

obſervation is, that the prediction of theſe figurative events were alſo predictions of the events which they prefigured. Of this double ſenſe of prophecy various inſtances might be given. Suffice it however to mention one inſtance only; namely, the deliverance of the Jews from the Babyloniſh captivity, and their reſtoration to the land of Canaan. Theſe, though natural events, prefigured the much greater and more important deliverance of mankind from the captivity of ſin, and their introduction into the heavenly Canaan. For, in the writings of the evangeliſts, paſſages of the prophecies which foretold the deliverance from Babylon, are applied to that greater deliverance. For example, Iſa. xl. 2, 3. is ſaid by Matthew, chap. iii. 3. and by our Lord himſelf, Matt. xi. 10. to have been fulfilled by John Baptiſt's preaching in the wilderneſs of Judea. Yet theſe verſes in their firſt and literal meaning, evidently relate to the return of the Jews from Babylon. For Iſaiah, in the end of chap. xxxix. having foretold that all the riches of his palaces which Hezekiah had from pride ſhewn to the meſſengers of the king of Babylon ſhould be carried away to Babylon, and that his ſons ſhould be carried thither captives, and made eunuchs in the palace of the king of Babylon, the prophet in this xlth chapter mitigated the ſeverity of that prediction by foretelling, that whilſt the Jews were oppreſſed with the miſeries of their captivity, God would order his prophets who were among them to comfort his people, by aſſuring them that their captivity would at length come to an end; becauſe conſidering their ſufferings as a ſufficient puniſhment for their ſins as a nation, he would pardon and reſtore them to their own land, ver. 2. "Speak ye comfortably to Jeruſa-"lem, and cry unto her, that her warfare is accompliſhed, that "her iniquity is pardoned, for ſhe hath received of the Lord's "hands double for all her ſins." The people in Babylon being thus aſſured that they were to be brought back to Judea, "the "firſt thought," as B. Lowth obſerves, "which would occur "to the captives, would be the difficulty and danger of their "paſſing through the deſerts of Arabia, where the neareſt way "from Babylon to Jeruſalem lay." Wherefore the prophets in Babylon, to remove the fears of the people, were ordered to aſſure them, that by whatever road they ſhould return, it would

would be made commodious for their fafe paffage. And this affurance of the prophets would give them in language taken from the cuftom of the eaftern princes, who, when they were about to march with their armies through difficult roads, fent pioneers before them to widen the narrow paffes, to fill up the hollows, to level the heights, and to fmooth the rough ways through which they were to march, ver. 3. " The voice of one crying " in the wildernefs, Prepare ye the way of the Lord; make " ftraight in the defert an high way for our God. 4. Every " valley fhall be exalted, and every mountain and hill fhall be " made low, and the crooked fhall be made ftraight, and the " rough places plain." By thefe images the prophets intimated, that God was to march from Babylon at the head of his people, to protect them during their journey, and to bring them fafely into Judea. Thefe things are more plainly expreffed, Ifa. lii. 12. " Ye fhall not go out with hafte, nor go by flight; " for the Lord will go before you, and the God of Ifrael will " be your reward."

But although this whole prophecy, in its firft and literal meaning, evidently related to the deliverance of the Jews from Babylon, the application of the above cited paffage to the preaching of John Baptift by the evangelift Matthew, and by our Lord himfelf, fheweth plainly that the prophecies concerning the deliverance of the people of God from the Babylonifh captivity, had a fecond and higher meaning, of which the literal fenfe was the fign. By foretelling the deliverance of the Jews from Babylon, thefe prophecies foretold the deliverance of mankind from the infinitely worfe bondage of fin. Moreover, the command to the prophets in Babylon to comfort God's people by announcing that their fins were pardoned, and that they were foon to be brought back to their own land, was a command to the minifters of the gofpel in every age to comfort penitent believers, by affuring them that their fins fhall be pardoned; and that Chrift will bring them fafely into the heavenly country, (of which the reftoration of the Jews to Canaan was an emblem and pledge,) becaufe he hath fuccefsfully removed all obftacles out of their way. The preparation of the way of the Lord among the Jews by the preaching of John Baptift, was fitly ex-

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preffed by *the voice of one crying in the wildernefs.* For, as Lowth obferves on Ifaiah, p. 188. " The Jewifh church to which " John was fent to announce the coming of Meffiah, was at " that time in a barren and defert condition ; unfit, without re- " formation, for the reception of her king. It was in this de- " fert country, deftitute at that time of all religious cultivation, " in true piety and good works unfruitful, that John was fent " to prepare the way of the Lord by preaching repentance."

Many other examples of prophecies might be mentioned, in which the return of the Jews from Babylon was foretold, and of which paffages are applied, by the writers of the New Tefta- ment, to the redemption of mankind from the bondage of fin. But the one explained above, may fuffice as a proof of what is called the double fenfe of prophecy, in which the obvious literal fenfe exhibits a fecond and higher meaning : So that thefe pro- phecies, properly fpeaking, are true allegories.

Thus it appears, That the high figurative expreffions in the Jewifh fcriptures which are fo offenfive to modern ears and to minute philofophers, were occafioned by the poverty of the firft language of mankind : That the boldeft of thefe figures were derived from the ancient picture-writing : That the fymbols ufed in that kind of writing gave rife to the dark Egyptian al- legory, which was held in great eftimation at the time the fcrip- tures were written : And that in the early ages mankind, whether barbarous or civilized, were accuftomed to exprefs their fentiments and feelings by fignificant actions as well as by fignificant founds. Thefe things confidered, it cannot be mat- ter either of furprife or of blame, that the Jewifh prophets ex- horted the people and foretold future events in fuch figurative language as to us moderns appears extravagant ; or that they delivered their exhortations and predictions in dark allegories, formed on the qualities and circumftances of the fymbols, by which the perfons, and nations concerning whom they prophe- fied were denoted in picture writing ; or even, that on extraor- dinary occafions, they foretold things future by what may be called a drama continued through a great length of time, in which they fpake and acted things which excited the wonder of the fpectators, and led them to inquire what the prophets meant

meant by them, and, when explained, could not but make a ftrong impreffion upon their imagination. Thefe things were all done fuitably to the genius and manners of the times, and were eafily underftood by the people for whofe inftruction they were intended.—And with refpect to the perfons who, in the fcriptures, are faid in their natural characters and actions to have been types of future perfons and events, that method of foretelling things future was of the fame kind with allegorical prophecy: for furely it made no difference whether the allegory was formed on the qualities and actions of a fymbol, or on the qualities and actions of a real perfon. In the fymbolical or inftituted allegory, it was fhewed to be an allegory by the particulars of which it was compofed. But in the natural allegory, the characters and events of which it was compofed do not fhew it to be an allegory. Wherefore, before thefe are confidered by us as allegories, or prefigurations of future perfons and events, we ought to be affured by fome one or other of the prophets or infpired perfons who afterwards arofe, that they are allegories, otherwife they ought not to be confidered as fuch.—By this rule the futility of thofe allegorical meanings which fome of the ancient fathers put on many paffages of fcripture will clearly appear. And the humour of finding myftical fenfes in the facred oracles, which fome of the modern commentators have too much indulged, will be effectually repreffed.

Upon the whole, the obfervation fuggefted in the beginning of this Effay may now be repeated with fome confidence; namely, That the high figurative language by which the Jewifh fcriptures are fo ftrongly marked, together with the allegorical and typical fenfes with which they abound, and the extraordinary things done by the Jewifh prophets, inftead of being inftances of abfurdity and figns of impofture, are proofs of their antiquity and authenticity; and even ftrong prefumptions of the divine original of the revelations contained in thefe venerable writings.

A HISTORY

A HISTORY OF THE LIFE OF THE APOSTLE PAUL,

BY WHOM THE GENTILES WERE CONVERTED:

ACCOMPANIED WITH

PROOFS AND ILLUSTRATIONS.

THE LIFE OF PAUL,

THE APOSTLE OF JESUS CHRIST.

I Offer to the Public the hiftory of the apoftle Paul, compofed from materials furnifhed, partly by himfelf in his epiftles, and partly by the evangelift Luke in his book of the Acts. And I do this, in the perfuafion that the better we are acquainted with Paul's character and actions, the more will we be difpofed to acknowledge his authority as an apoftle, and to refpect his writings as the oracles of God. This, however, is not the only advantage to be derived from the knowledge of Paul's hiftory. It will eftablifh us in the faith, by fhewing us in what manner the gofpel was preached at the firft, both to the Jews and to the Gentiles; what fuccefs it met with in the different countries where it was preached; what fufferings the firft preachers and the firft believers endured for the fake of the gofpel; and how amply it was confirmed by the Lord, who gave teftimony to the word of his grace, by the figns and wonders which he granted to be wrought by the hands of the apoftles, in all the countries where they preached. To thefe advantages we may add, the ufe which the knowledge of Paul's hiftory will be of, in helping us to underftand his writings which make fo confiderable a part of the canon of fcripture.

Chap.

CHAP. I. *Paul's Birth and Education; his Perfecution of the Difciples of Chrift; and his Converfion.*

Paul was a Jew of the tribe of Benjamin, rightly defcended from Abraham the founder of the Ifraelitifh nation; in which refpect he was fuperior to thofe Jews, whofe parents had been converts from heathenifm. According to the manner of his people, he was circumcifed on the eighth day after his birth, and had an Hebrew name given him, being called *Saul:* but afterward he took the name of *Paulus* or *Paul*, in compliment to Sergius Paulus the proconful of Cyprus, whom he converted in his firft journey among the Gentiles, Acts xiii. 7, 8. Tarfus, the place of Saul's nativity, though not a city of Judea, did honour to fuch Jews as were born there. For it was the metropolis of Cilicia, and as a place of education, it excelled Athens and Alexandria, and all the other Greek cities, where there were fchools of philofophy, and of the polite arts. So Strabo tells us, lib. xiv. Saul therefore had reafon to boaft even of the place of his birth, Acts xxi. 39. *I am a man, which am a Jew of Tarfus in Cilicia, a citizen of no mean city.*

Saul's father was a Roman *, (Acts xxii. 28.) which in the provinces was a diftinction highly honourable, as it entitled thofe who poffeffed it, to many valuable privileges and immunities. For which reafon it was either purchafed with money, or it was beftowed as the reward of extraordinary fervices, Acts xx. 28. His being a Roman in the right of his father, is not the only circumftance which fhews that Saul was well born: The care and expence beftowed on his education, is a proof that his family was in opulent circumftances.

As Saul hath termed himfelf *an Hebrew of the Hebrews*, we may prefume that the language of his family was what they then called *the Hebrew.* Yet having paffed the firft years of his life in Tarfus, a Greek city, it is reafonable to believe, that he

* Many of the Jews enjoyed the right of citizenfhip; nay fome of them were Roman knights, as we learn from Jofephus, who in defcribing the injuftice and cruelty of Felix's government, mentions his having crucified fome Jews who were *Roman knights.*

fpake

ſpake the Greek language alſo, and was even taught to read it. But, as to his education in the Greek literature, I am not ſo certain. In his ſermons and writings, there are traces from which it may be gathered that he had a general knowledge of the learning, the religion, the manners, and the cuſtoms of the Greeks, and that he had read ſome of their beſt authors. But whether he got that knowledge at Tarſus, in his younger years, may be doubted. He did not remain there the time that was requiſite for acquiring it. And at Jeruſalem, where he received the greateſt part of his education, he had no opportunity of ſtudying the Greek learning. I am therefore of opinion, that Saul's knowledge of the Greek rhetoric and philoſophy, was not acquired in Tarſus. Neither was it ſuch as could entitle him to the appellation of *learned* in theſe matters. But it was a general knowledge only, acquired by converſing with the Greeks, in the different countries where he preached the goſpel. In any other manner he cannot well be ſuppoſed to have got that knowledge: Becauſe, however capable he might be of ſuch ſtudies, he had no leiſure, after he became an apoſtle, to proſecute them. Beſides, the greateſt proficiency in the rhetoric and philoſophy of the Greeks, would have been of no uſe to him in the diſcharge of the apoſtolic office. For Chriſt *ſent him and the other apoſtles to preach the goſpel, not with the wiſdom of words*, leſt the converſion of the world might have been attributed to the eloquence, knowledge, and ſuperior abilities of the preachers, and not to the power of God which accompanied their preaching.

But though Saul was no proficient in the rhetoric and philoſophy of the Greeks, he was thoroughly inſtructed in the learning of the Jews. For as ſoon as the years of his childhood were over, his parents ſent him to Jeruſalem, to ſtudy under Gamaliel, the moſt celebrated doctor of his time, and who for his great knowledge and virtue, *was had in reputation among all the people*, Acts v. 34.—According to Joſephus, Ant. xx. the learning of the Jews conſiſted in the knowledge of their own laws and religion, as contained in their ſacred writings. The doctors, therefore, employed themſelves in explaining theſe writings to the ſtudious youth, founding their interpre-

tations upon traditions, pretended to be handed down from Mofes and the prophets. It is true, the doctors in fome inftances perverted the meaning of the fcriptures; and by their traditions made void the commandments of God. But in general, the true fenfe of the fcriptures feems to have been preferved among the Jews, by thefe traditionary explications, as may be underftood from the following well-known facts. 1. The apoftles, efpecially Paul, in reafoning with the Jews, always proved the doctrines of the gofpel by quotations out of the writings of Mofes and the prophets. But thefe quotations would have been no proofs at all of the gofpel doctrines, at leaft to the Jews, unlefs the fenfe put upon them by the apoftles, which was their real meaning, had been the fenfe generally put upon them by the Jews.—2. It was owing to the knowledge which they had of the true meaning of the writings of Mofes and the prophets, that fome of the more learned Jews believed on Jefus: Such as Nicodemus, Jofeph of Arimathea, and that great company of the priefts who were obedient to the faith, (Acts vi. 7.)—3. Gamaliel, Saul's mafter, from his great knowledge of the fcriptures, feems to have thought well of the apoftles, and of their doctrines, as is plain from the counfel which he gave to his brethren of the Sandhedrim, Acts v. 38. *And now I fay unto you, Refrain from thefe men, and let them alone; for if this counfel, or this work be of men, it will come to nought.* 39. *But if it be of God, ye cannot overthrow it, left haply ye be found even to fight againft God.*—How perfectly Saul was educated in the knowledge of the law of the fathers, we learn from himfelf, Acts xxii. 3. *Born in Tarfus in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.* And of his proficiency in that kind of learning, he fays, Gal. i. 14. *And profited in Judaifm, above many my equals in mine own nation, being more exceedingly zealous of the traditions of the fathers.*

Saul's parents completed his education, by having him taught the art of tent-making, Acts xviii. 3. In this they followed the manners of the Jews, with whom it was cuftomary to teach the youth of the higheft birth fome mechanical employment, whereby,

by, in cafes of neceffity, they might maintain themfelves, without being burdenfome to others. The benefit which Saul derived from this branch of his education, while he preached the gofpel, will be feen afterwards.

In what year of his age Saul came to Jerufalem, and how long he continued under the tuition of Gamaliel, is not known. But from his faying, that *he fpent his youth among his own nation at Jerufalem*, Acts xxvi. 4. it may be conjectured that he came thither early in life. And feeing in his epiftle to Philemon, which is thought to have been written A. D. 62. he calls himfelf *Paul the aged*, we cannot be much miftaken in fuppofing that he was then about 60 years old; and that when our Lord began his public miniftry, he was in the 26th * year of his age. Wherefore having finifhed his ftudies, we may fuppofe that he then profeffed himfelf a Pharifee; of which fect alfo his father was, Acts xxiii. 6.—Farther, feeing our Lord, in the courfe of his miniftry, attracted the attention of the whole Jewifh nation, it is probable Saul's zeal for the inftitutions of his fathers, prompted him to join fuch of his fect as followed Jefus with an intention to find matter of accufation againft him. And when he was tried, condemned, and put to death for calling himfelf *Chrift the Son of the bleffed*, this zealous young man may have been prefent. So that having often feen Jefus, he could know whether he who appeared to him on the road to Damafcus, was really the perfon whom the rulers at Jerufalem had put to death, or only an impoftor who perfonated him. However, if any one calls this conjecture in queftion, I will not difpute it with him.

What we certainly know from the facred hiftory is, that when Chrift's refurrection from the dead was publifhed in Je-

* Seeing the Vulgar æra, according to the opinion of the moft learned chronologers, commenced at leaft two years after the birth of Chrift, the year 62 of that computation, in which the epiftle to Philemon is fuppofed to have been written, was really the 64th year from the birth of Chrift. Wherefore if Paul was then 60 years old, he muft have been four years younger than our Lord; and by confequence when our Lord began his miniftry in the 30th year of his age, Saul was 26 complete.

rufalem, the rulers were greatly offended with the preachers of that miracle; and the rather, becaufe they urged it as a proof that Jefus, whom God had raifed from the dead, was THE CHRIST, and that he had been put to death unjuftly. Wherefore, the rulers ftirred up fome of the moft zealous members of the foreign fynagogues in Jerufalem, (Proofs and Illuftrations, No. I.) to oppofe them. And thefe zealots happening to hear Stephen, one of the feven deacons, preach, difputed with him. But Acts vi. 10. *They were not able to refift the wifdom and the fpirit by which he fpake.* 11. *Then they fuborned men, which faid* in the hearing of the multitude before whom they difputed, and in private to the elders and fcribes, *We have heard him fpeak blafphemous words againft Mofes and God.* 12. *And they ftirred up the people, and the elders, and the fcribes, and came upon him, and caught him and brought him to the council.* 13. *And fet up falfe witneffes which faid, This man ceafeth not to fpeak blafphemous words, againft this holy place, and the law.* 14. *For we have heard him fay, that this Jefus of Nazareth,* whom ye put to death as a deceiver, *fhall deftroy this place, and fhall change the cuftoms which Mofes delivered us.* While the witneffes thus bare teftimony againft Stephen, 15. *All that fat in the council, looking fteadfaftly on him, faw his face as it had been the face of an angel.* It feems his face fhone with a glory, like that which beamed from Mofes's face, when he came down from the mount. This miraculous teftimony from God, the council beheld all the while Stephen fpake in his own defence; and from it they might have concluded, that the things which he fpake were agreeable to God. Neverthelefs when they heard them, being cut to the heart, they *gnafhed on him with their teeth* through rage. But Stephen was miraculoufly fupported by a fight of *the glory of God, and of Jefus ftanding on the right hand of God.* And being exceedingly affected with the fight, he told it to the council. But they ftopped their ears, as afraid to hear things which they thought blafphemous, *and ran upon him with one accord, and caft him out of the city, and ftoned him* to death, *calling upon God, and faying, Lord Jefus* (for he now faw him) *receive my fpirit.*

In executions of this kind, it was ufual for thofe who had borne witnefs againft the criminal, to caft the firft ftone. And for

for that purpofe, they put off their upper garments, and gave them to be kept by perfons equally hearty in the profecution with themfelves. At the ftoning of Stephen, the witneffes laid their clothes at the feet of our Saul; by which he is pointed out, as confenting to the condemnation and punifhment of that bleffed martyr, Acts xxii. 20.

Stephen in his defence, having boldly afferted before the council, that Jefus was *the Juft One*, or Chrift: and that they were his *betrayers* and *murderers*; alfo having called them *a ftiff-necked and uncircumcifed generation*, whofe fathers perfecuted the prophets, and flew them which fhewed before of the coming of the Juft One, and who by no means obferved the law, of which they pretended to be fo zealous; all the council were enraged, and carried on the perfecution againft the church, after Stephen's death, with the utmoft feverity, intending utterly to extirpate the whole fect: Acts viii. 1. *And at that time there was a great perfecution againft the church that was at Jerufalem: and they were all fcattered abroad*, the preachers and the chief brethren were fcattered abroad, *throughout the regions of Judea and Samaria, except the apoftles.*—One of the main inftruments in this perfecution was our Saul. 3. *Who made havock of the church, entering into every houfe* where the difciples affembled for the worfhip of God, *and haling men and women, committed them to prifon.* It feems the chief priefts had given him a commiffion to fearch them out, and imprifon them, that they might be punifhed. So he tells us himfelf, Acts xxvi. 10. *Which thing I alfo did at Jerufalem, and many of the faints did I fhut up in prifon, having received authority from the chief priefts.*—The fame thing he affirmed in the hearing of the multitude, Acts xxii. 4. *I perfecuted this way unto death, binding and delivering into prifon, both men and women.*—The Jews were now at liberty to put the difciples to death, becaufe between the removal of P. Pilate, and the acceffion of Herod Agrippa, in the 2d year of the Emperor Claudius, who gave him all the dominions of his grandfather Herod the Great, there was no Procurator in Judea to reftrain their intemperate zeal.

In employing Saul, as the inftrument of their malice againft the faints, the rulers did not make a wrong choice. For though

he had received abundance of Jewish literature from his master Gamaliel, he had acquired nothing of his moderation; but executed his commission with such severity, that the disciples were forced to take shelter in foreign cities. But even there they did not long remain in safety: for, Acts ix. 1. *Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,* 2. *And desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.* It seems the synagogues in foreign parts, had a jurisdiction over their own members, (No. II.) in the exercise of which they were sometimes directed, as on this occasion, by the high-priest and council at Jerusalem.—At this time there were several synagogues in Damascus; so that it was full of Jews; and many of them had embraced the gospel. Wherefore, although Damascus was at a great distance from Jerusalem, Saul resolved to go thither with his new commission from the high-priest: And being joined by assistants equally bigotted and furious with himself, the news of their coming reached Damascus before they arrived, and greatly terrified the saints, Acts ix. 14. 21.

But when this company of persecutors, full of wrath against the disciples, drew nigh to the city, the Lord Jesus appeared to Saul from heaven, surrounded with a light inexpressibly resplendent, which was seen also by Saul's companions: Acts ix. 3. *And as he journeyed, he came near Damascus, and suddenly there shined round him a light from heaven.* Saul himself giving an account of this circumstance to Agrippa, says, Acts xxvi. 13. *At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.* Luke proceeds thus; 4. *And he fell to the earth.* But Saul himself in relating this circumstance says, Acts xxvi. 14. *And when we were all fallen to the earth.* They all fell prostrate, from fear or reverence, supposing the supernatural light which they saw to be an indication of the appearance of some divine person: *I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?* By speaking thus, Jesus declared that he considered

whatever

whatever was done to his people as done to himſelf. Acts ix. 5. *And he ſaid, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks.* Thou wilt find it hard for thee, to accompliſh thy malicious deſigns againſt me.—In the account which Saul gave of this converſation to Agrippa, he ſays, that after ſpeaking the words laſt mentioned, Jeſus ordered him to riſe and ſtand upon his feet. Acts xxvi. 15. *I am Jeſus whom thou perſecuteſt.* 16. *But riſe, and ſtand upon thy feet.* Jeſus intended that Saul ſhould ſee him, and be convinced that the perſon who now ſpake to him was Jeſus of Nazareth whom the chief prieſts had crucified at Jeruſalem; and that he was really riſen from the dead, as his diſciples affirmed. We muſt therefore believe, that in obedience to this order, Saul aroſe from the earth, and with his bodily eyes beheld Jeſus ſtanding in the way before him (No. III.) But being unable to bear the dazzling ſplendour of his appearance, he fell to the earth a ſecond time; or he may have put himſelf into that poſture, as worſhipping Jeſus, whom he now knew to be Chriſt the ſon of God, (Acts ix. 20.) While in this humble poſture, Acts ix. 6. *He trembling and aſtoniſhed ſaid, Lord, what wilt thou have me to do?* By profeſſing a willingneſs to do whatever Jeſus ſhould command him, Saul declared that he had now altered his opinion of Jeſus of Nazareth; and had laid aſide his enmity againſt his diſciples.—Luke has related none of the things, which on this occaſion Jeſus ſaid to Saul, except that he was to go into the city, and there it ſhould be told him what he was to do; ſo that from his account of the matter, we could not have underſtood that Saul at this time was made an apoſtle by Chriſt, and commiſſioned to preach to the Gentiles. But Saul himſelf hath ſupplied that defect; for he told Agrippa, that when Jeſus ordered him to riſe and ſtand upon his feet, he added, Acts xxvi. 16. *I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;* 17. *Delivering thee from the people* of the Jews, *and from the Gentiles, unto whom I now ſend thee,* 18. *to open their eyes, and to turn them from darkneſs to light, and from the power of ſatan unto God, that they may receive forgiveneſs of ſins, and*

inheritance among them which are ſanctified by faith which is in me. Having thus ſpoken, he added, as Luke informs us, Acts ix. 6. *Ariſe and go into the city, and it ſhall be told thee what thou muſt do.* 7. *And the men which journeyed with him ſtood ſpeechleſs,* (ακȣοντες μεν της φωνης) *hearing indeed* his *voice, but ſeeing no man.* * They heard Saul's voice, but did not ſee the perſon to whom he ſpake. 8. *And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man.* Saul having looked ſtedfaſtly on Jeſus, before he fell to the ground the ſecond time, was ſtruck blind by the brightneſs of his appearance. So he ſays, Acts xxii. 11. *When I could not ſee for the glory of that light.* But his companions, lying all the while with their faces towards the earth, did not ſee Jeſus; ſo that their eye-ſight remaining, Acts ix. 8. *They led Saul by the hand, and brought him to Damaſcus,* to the houſe of one Judas, ver. 11. with whom it ſeems they were acquainted. Here Saul abode three days abſolutely blind, without either eating or drinking, ver. 9.—If Saul's companions, by what had happened and by what he told them, were induced to alter their faith concerning Jeſus of Nazareth, they would remain with Saul to aſſiſt and comfort him in his diſconſolate ſtate. But if they continued in their former perſuaſion, they would return to Jeruſalem, and inform the high-prieſt and council, of what had happened.

Saul's long continued faſt, was a natural expreſſion of his bitter grief, for having perſecuted the diſciples of Jeſus. With faſting he joined fervent and often repeated prayer, perhaps to Jeſus; in which he made unfeigned confeſſion of his ſin, in perſecuting him, and earneſt ſupplication for pardon: all which being certain ſigns of his repentance, they were mentioned by Chriſt himſelf as ſuch, Acts ix. 11.—During his three days

* *Hearing indeed* his *voice, but ſeeing no man.* This tranſlation removes the difficulty ariſing from Saul's account of the matter to the Council, Acts xxii. 9. *And they that were with me, ſaw indeed the light, and were afraid, but they heard not the voice of him that ſpake to me.* Or, this oppoſition may be removed, by tranſlating ȣκ ηκȣσαν, *They underſtood not the voice of him that ſpake to me;* ſo ακȣειν is uſed 1 Cor. xv. 2.—The ſame thing happened when a voice came to our Lord from the Father, John xii. 29. the people that ſtood by heard the voice, but not underſtanding what was ſpoken, ſaid *it thundered.*

blindneſs

blindnefs and fafting, Saul was inftructed by vifions and revelations from the Lord, agreeably to what was promifed him, *That in Damafcus it fhould be told him what he was to do.* One vifion of this kind is exprefsly mentioned, in which the reftoration of his fight by Ananias, was foretold to him, while perhaps he was praying for that very bleffing. Acts ix. 12. *And hath feen a man named Ananias coming in and putting his hand on him, that he might receive his fight.*

This Ananias, before his converfion to Chriftianity, had lived fo conformably to the law, that he was much efteemed by all the Jews who dwelt in Damafcus. Acts xxii. 12. And after his converfion, his piety being equally confpicuous, he was a perfon of great note among the brethren alfo. To him Jefus appeared in a vifion, on the third day of Saul's faft, and ordered him to go into the houfe of Judas, and enquire for Saul of Tarfus; of whom he needed no longer be afraid, becaufe he was fpending his time in prayer for the pardon of his fin in perfecuting the faints; and becaufe Ananias himfelf had been fhewn to him in a vifion, as fent to cure his fight. Wherefore Ananias, laying afide his fears, went forthwith into the houfe of Judas, Acts ix. 19. *And putting his hands on him, faid, Brother Saul, the Lord, even Jefus that appeared unto thee in the way as thou cameft, hath fent me, that thou mighteft receive thy fight, and be filled with the Holy Ghoft.* (No. IV.) 18. *And immediately there fell from his eyes, as if it had been fcales. And he received fight forthwith, and arofe, and was baptized,* in token of his faith, and repentance, and pardon. And fince Ananias told him, he was fent that he might both receive his fight and be filled with the Holy Ghoft, we may believe that after his baptifm, the Holy Ghoft fell upon him in fome vifible manner, as upon the other apoftles at the firft; fo that Saul was *in nothing inferior to the very greateft apoftles,* 2 Cor. xi. 5. For, as we fhall fee afterwards, he enjoyed the infpiration of the Spirit, the power of working miracles, the difcerning of fpirits, and the gift of tongues, in as ample a manner as any of the apoftles: by all which he was not only fitted for being an apoftle of Chrift, but plainly declared to be fo.

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The miraculous reftoration of Saul's fight, his baptifm, and the defcent of the Holy Ghoft upon him, being undoubted pledges of his pardon and reconciliation with Chrift, he put an end to his long faft, and was comforted. Acts ix. 19. *And when he had received meat he was ftrengthened.* He received his bodily ftrength, which had been impaired by his long faft, as well as by what had happened to him in the way.

In this miraculous manner was Saul, in the very height of his rage againft the faints, converted, and made an apoftle of Jefus Chrift, and called to preach that very faith which he had been fo zealous to deftroy.

The choice of Saul to be an apoftle, was proper on many accounts. For in the Firft place, His converfion added great luftre to the evidences of Chrift's refurrection from the dead. Saul had perfecuted all who preach d that miracle. Wherefore when he himfelf went over to the perfecuted party, and publifhed Chrift's refurrection, with greater earneftnefs and diligence than any of them, every impartial perfon muft have been fenfible, that fuch an alteration of fentiment and conduct in a perfon of Saul's good fenfe, and learning, and zeal, and that at the very time he was breathing out threatenings and flaughter againft the difciples of the Lord, could not poffibly have happened, unlefs he had actually received that unqueftionable evidence of Chrift's refurrection from the dead, which he affirmed had been given him, by Chrift's appearing to him perfonally in the body, as he went to Damafcus, and by conferring upon him the gift of the Holy Ghoft. It is true, the appearing of Jefus in the body might feem to many an improbable ftory. Yet, as by the miracles which Saul performed, he gave convincing proofs that Chrift had beftowed on him the gift of the Holy Ghoft, no reafonable perfon after that, could doubt of his having appeared to him, as Saul conftantly affirmed.

Secondly, Saul poffeffed every natural qualification neceffary to the fuccefsful difcharge of the difficult work of an apoftle of Jefus Chrift. He was a perfon of an excellent underftanding, whereby he was able to judge rightly of matters. He was remarkable

markable for his addrefs *, in managing the humours of thofe with whom he had to do. His courage was fuch as enabled him to face the greateft dangers : his induftry in profecuting the moft laborious and difficult enterprizes, was unwearied : And his patience was equal to his induftry, fitting him to bear the heavieft fufferings, however long continued. On all which accounts, there was perhaps no Jew of his age better qualified by nature, for undertaking thofe long journeys, and for enduring thofe hardfhips and perfecutions, which the Chriftian preachers were obliged to undergo in propagating the gofpel.

Thirdly, Saul's moral character was fuch as brought no difcredit upon the office to which he was now chofen. From his youth up, he had been remarkable for purity of manners, and zeal for the interefts of truth and virtue. It is true, when he came of an age fit to engage in affairs, his zeal hurried him too far, when it led him to perfecute the Chriftians; but the prejudices of his education, and the example of his brethren of the fect of the Pharifees, had fo blinded him, that he believed Jefus to be an impoftor, and thought himfelf bound to put his difciples to death: Acts xxvi. 9. *I verily thought I ought to do many things contrary to the name of Jefus of Nazareth.* Wherefore, having acted in this matter from principle, he could fafely tell the Jewifh council, many of whom knew his doings againft the faints, Acts xxiii. 1. *I have lived in all good confcience before God, unto this day.* Nay, he could fay to Timothy, i. 13. *I obtained mercy becaufe I did it ignorantly, in unbelief.* Saul's general conduct, having thus been al along irreproachable, he was able to execute his new office, with all that dignity and weight, which refults from excellence of character.

Fourthly, Since the gofpel was to be offered, both to the Jews and to the Gentiles, as a revelation from the fame God who had

* Upon this part of his character, Lord Shaftefbury has paid Saul an handfome compliment, Charact. i. p. 30. "When I confider the "apoftle as appearing either before the witty Athenians, or before a "Roman Court of Judicature in the prefence of their great men and "ladies, I fee how handfomely he accommodateth himfelf to the ap- "prehenfion and temper of thefe polite people."

fpoken

ſpoken to the Jews by the prophets, it was neceſſary that it ſhould be preached to both, by ſuch a perſon as Saul, who being of the Jewiſh nation, and thoroughly educated in the knowledge of their ſacred writings under Gamaliel, the moſt noted doctor of his time, was by his great talents and education, as well as by his inſpiration, qualified to convince both Jews and Gentiles, that the things done, and taught, and ſuffered by Jeſus, were all foretold in theſe writings: and had happened exactly as they were foretold. So that in this method of offering the goſpel to the world, all were made ſenſible, that it did not deſtroy the law and the prophets, but fulfil them.

Thus it appears that Saul was truly what Jeſus termed him, Acts ix. 15. *A choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael.*

Luke has not mentioned any date, by which we can with certainty fix, either Saul's age at his converſion, or the particular year in which that remarkable event happened; nevertheleſs, from ſome circumſtances taken notice of in the hiſtory, learned men have gathered that it happened in the end of A. D. 36. or in the beginning of A. D. 37. when Saul was about 34 years of age. See No. V. and No. VII.

Chap. II. *The Hiſtory of Saul from his Converſion, to his Departure from Antioch to preach the Goſpel to the idolatrous Gentiles.*

The ſupernatural brightneſs of the light which iſſued from the body of Jeſus, and which ſtruck Saul blind; the viſions and revelations made to him, during his blindneſs; the miraculous reſtoration of his ſight by Ananias, whom Jeſus ſent to him for that purpoſe; and the deſcent of the Holy Ghoſt upon him, in the plenitude of his gifts, produced in Saul's mind ſuch a full conviction, as left him no room to doubt that Jeſus of Nazareth had really appeared to him, and that he was *the Chriſt;* and at the ſame time, baniſhed all heſitation with reſpect to the cauſe he was now called to maintain. He therefore reſolved to ſpend his life in the ſervice of Chriſt. In the proſecution of this reſolution he had no occaſion to converſe with any perſon, be-

caufe according to Chrift's promife, it was told him in Damaf-cus, what he was to do. Accordingly Gal. i. 16. *He did not converfe with flefh and blood, neither did he go up to Jerufalem to them who were apoftles before him,* to be inftructed in the Chriftian doctrine, or to be confirmed in his new office; but Acts ix. 20. *Straightway he preached Chrift in the Synagogues,* (No. VI.) *that he is the Son of God,* foretold Pfalm ii. 7.—Acts ix. 21. *But all that heard him were amazed, and faid, Is not this he that deftroyed them which called on this name in Jerufalem, and came hither for that intent, that he might bring them bound to the chief priefts?*

Soon after this Saul went into Arabia (Gal. i. 17.) where there were few Chriftians, and none of them of any note. This courfe, we may believe he took by the direction of Chrift, who fent him into that country, to inftruct him in the duties of his office, and in the doctrines of the gofpel, by immediate revelation. The truth is, now that the Lord Jefus was gone to heaven, this was the only proper method of training an apoftle. For if the miniftry of men had been ufed in inftructing Saul, he would have been confidered as an apoftle of men, and on that account might have been reckoned inferior to the other apof-tles, who were all inftructed by Chrift himfelf. In Arabia therefore Saul continued more than two years; and during all that time, employed himfelf in ftudying the Jewifh fcriptures more carefully than ever, by the help of the new lights which had been beftowed on him, and in fearching into the true nature of the law of Mofes, and in attending to fuch revelations as Chrift was pleafed to make to him. And, having by thefe revelations, acquired a complete knowledge of all Chrift's doctrines, fayings, miracles, fufferings, refurrection, and afcenfion*, and of the defign

* In affirming that Saul had the whole hiftory of our Lord, and of his miniftry communicated to him by revelation, I am fupported by Saul himfelf, who tells us 1 Cor. xi. 23. That he received the inftitution of the Lord's fupper, and the words of inftitution from Chrift: and 1 Cor. xv. 3. that he *received from the Lord, that Chrift died for our fins, according to the fcriptures; and that he arofe from the dead on the third day, according to the fcripture.*—How fully Saul was inftructed in the things which concern the Lord Jefus, may be known from this, that

design both of the law and of the gospel, and of the confirmation which the gospel derives from the writings of Moses and the prophets, he returned to Damascus, a well instructed apostle of Christ, and there entered on the stated execution of his apostolical office, (No. XI.)—Acts ix. 22. *But Saul increased the more in strength.* His natural abilities and his gifts as an apostle, increased after his return from Arabia, not only by the revelations which had been there made to him, but now by continual exercise; so that through his knowledge of the scriptures, and by the assistance of the Spirit, and by the power of his eloquence, 22. *He confounded the Jews which dwelt in Damascus, proving that this is the very Christ,* or the great Personage foretold in the second Psalm.—23. *And after that many days were fulfilled, the Jews took counsel to kill him.* And in prosecution of their malicious design, they applied to the governor of Damascus, under Aretas the king: And he, in compliance with their request, guarded the city so strictly, that the disciples were obliged to let their new preacher down by the wall, through a window in a basket. 2 Cor. xi. 32. See also Acts ix. 25.

Saul having thus escaped with his life, set out for Jerusalem to see the apostle Peter (Gal. i. 18.) of whom no doubt he had heard a great deal since his conversion. And in the different towns through which he passed, he preached Jesus that he is the Christ, as he had done at Damascus. And being come to Jerusalem, Acts ix. 26. *He assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple.* But Barnabas, who may be supposed to have learned Paul's conversion from Ananias and the brethren of Damascus, *brought him to the apostles,* Acts ix. 27, that is to Peter and James, for other of the apostles saw he none, (Gal. i. 19.) *And declared to them how he had seen the Lord in the way, and how he had preached boldly at Damascus.* After this, the disciples *willingly received him.* But he abode in Jerusalem only fifteen days, during which

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that he has mentioned a saying of Christ (Acts xx. 35.) which none of the evangelists have recorded, and an appearance of Christ after his resurrection to James alone, not mentioned by them. Besides in Paul's epistles, there are many allusions to things done and said by Christ, which he could know only by particular revelation.

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he lodged with Peter. And then went forth to Tarſus, as we ſhall ſee immediately. So that he was perſonally unknown to the churches of Judea (Gal. i. 22.) for ſome time.

On one or other of the fifteen days which Saul now ſpent in Jeruſalem, happening to pray in the Temple, he fell into *a trance* or extacy, in which the whole ſenſes of his body being ſuſpended, the impreſſions which his ſoul then received, were made by the immediate operation of God. In this trance, Saul had a viſion of the Lord, who ordered him to leave Jeruſalem quickly: Acts xxii. 18. *For they will not receive thy teſtimony concerning me.* But Saul unwilling to depart, replied, 19. *Lord they know that I impriſoned and beat in every ſynagogue them that believed on thee.* 20. *And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by and conſenting to his death, and kept the raiment of them that ſlew him.* It ſeems Saul thought his change of ſentiment and conduct, now well known to the Jews at Jeruſalem, would certainly induce them to receive his teſtimony concerning Chriſt's having appeared to him by the way; becauſe no other rational account could be given of his eſpouſing that cauſe, which formerly he had perſecuted with ſuch fury. But Jeſus having called him to a different work, anſwered, 21. *Depart, for I will ſend thee far hence unto the Gentiles.*—Beſides, there was a particular reaſon for Saul's leaving Jeruſalem quickly at this time. Acts ix. 29. Having ſpoken boldly in the name of the Lord Jeſus, and diſputed againſt (Ἑλληνιστας) *the Helleniſts*, the very perſons with whom formerly he had joined in perſecuting Stephen, *they went about to ſlay him.* 30. *Which when the brethren knew, they brought him down to Cæſarea *, and ſent him forth to Tarſus,* thinking that in his native city, he might preach the goſpel to the Jews, with more ſucceſs and leſs hazard than in Judea. After Saul's departure for Tarſus, 3. *The churches throughout all Judea, and Samaria, and Gallilee, had reſt*

* The Cæſarea to which the brethren now conducted Saul, was not the ſea-port of that name (deſcribed Chap. vi. initio,) but Cæſarea Philippi. For he himſelf tells us, that after his leaving Jeruſalem on this occaſion, *he came into the region of Syria and Cilicia* Gal i. 21. which I think implies, that he did not go to Cilicia by ſea, but travelled thither through the region of Syria.

and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghoſt, were multiplied.

Thus was Saul in his turn, driven out of Judea by the rage of the Helleniſts, or unbelieving Jews, who had come to Jeruſalem from the provinces, and who were called *Helleniſts*, probably becauſe they uſed the Greek tranſlation of the ſcriptures in their ſynagogues. Theſe men, whoſe zeal for the inſtitutions of Moſes had brought them up to Jeruſalem, were ſo offended at Paul for preaching Jeſus, that they reſolved to kill him; being ſet on by the rulers alſo, who could not bear that one whom they themſelves had employed to perſecute the ſaints, ſhould go over to the perſecuted party, and become a zealous preacher of the faith which they had commiſſioned him to deſtroy. But the perſecution which now befel Saul, inſtead of hurting the cauſe in which he was engaged, greatly advanced it, by giving him an opportunity of preaching the Lord Jeſus in foreign parts.

That Saul actually preached to the Jews and Proſelytes in Syria and Cilicia at this time, may be gathered from his epiſtle to the Galatians: Where, after relating his going from Jeruſalem into the region of Syria and Cilicia, he adds, i. 22. *And was unknown by face to the churches of Judea, which were in Chriſt;* 23. (Μονον δε ακȣοντες) *Only they heard, That he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed;* That is, during Saul's abode in Cilicia, the churches of Judea heard, that he was preaching the faith of Chriſt. Wherefore, in Cilicia particularly, Saul now founded thoſe churches, to which afterwards the council of Jeruſalem addreſſed their decree, and which are ſaid to have been confirmed by Paul and Silas, in the journey which they made through Syria and Cilicia after the council, Acts xv. 41.

While Saul was now in Cilicia, he had thoſe viſions and revelations of the Lord, (No. VII.) of which he ſpeaks, 2 Cor. xii. 1. being caught up into the third heaven, even into paradiſe, where he heard and ſaw things which it was not poſſible for him to utter; but which were made known to him in this miraculous manner, to encourage him in the dangerous work of preaching the goſpel to the Gentiles, whereunto Chriſt had called him. Nevertheleſs on that occaſion, *left he ſhould have*

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been exalted above meaſure through the abundance of the revelations, there was given to him a thorn in the fleſh, the meſſenger of Satan to buffet him. This in all probability is what he calls, Gal. iv. 13. His *infirmity of the fleſh*; and 14. *His temptation which was in his fleſh*; through which he preached to the Galatians at the firſt." If ſo, Saul muſt have converted the Galatians, ſoon after his rapture, having gone from Cilicia into Galatia through Lycaonia. This *thorn in the fleſh*, or *infirmity of the fleſh*, or *temptation which was in his fleſh*, under which the apoſtle at the firſt preached to the Galatians, may have been ſome bodily diſtemper of the paralytic kind, which by affecting his countenance and ſpeech, made him, as he thought, unfit for public ſpeaking; and therefore, fearing it might render his preaching unſucceſsful, he prayed thrice in the moſt earneſt manner to be delivered from it. But Jeſus told him, 2 Cor. xii. 9. *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* By this anſwer, Saul was perfectly reconciled to his condition. Nay he gloried in his infirmities, that the power of Chriſt might reſt upon him.

Here, while we leave Saul in Cilicia, it will be proper to relate, that certain of the brethren who fled from Jeruſalem after the death of Stephen, Acts xi. 19. *Travelled as far as Phœnice, and Cyprus, and Antioch,* (No. VIII.) *preaching the word to none but unto Jews only.* 20. Alſo *certain men of Cyprus and Cyrene, coming to Antioch, ſpake to the Helleniſts*, that is, (if the preſent reading be genuine) to the Jews born in foreign countries who uſed the Greek language; *preaching the Lord Jeſus.* 21. *And the hand of the Lord was with them*; they wrought miracles, in proof of their doctrine concerning the Lord Jeſus. *And a great number believed, and turned to the Lord.* The church of Chriſt at Antioch which was originally gathered from among the natives of Judea, being greatly increaſed by the converſion of the Helleniſt Jews. 22. *When the tidings thereof came to the ears of the church which was at Jeruſalem, they ſent forth Barnabas, that he ſhould go as far as Antioch.* This was Joſes the Levite of Cyprus, to whom the name of *Barnabas*, that is, *the Son of conſolation*, was given, on account of the relief which he afforded to the brethren, by ſelling his land and dividing the price of it

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among them; and who by the gifts of the Spirit which he poſſeſſed, was one of the ſuperior prophets. 23. *Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord.* 24. *For he was a good man, and full of the Holy Ghoſt, and of faith; and much people was added unto the Lord.* The increaſe of the church of Antioch laſt mentioned, was owing, I ſuppoſe, to the converſion of the devout proſelytes. For as Barnabas came to Antioch after Peter had preached to Cornelius, it is reaſonable to think, that if the goſpel was not formerly preached to the proſelytes of Antioch, Barnabas would without ſcruple preach to them now. Wherefore finding the work too heavy for him ſingly, and wiſhing to have the aſſiſtance of an able fellow-labourer, he went into Cilicia in queſt of Saul; and having found him, brought him to Antioch, A. D. 44. after he had been about five years in Cilicia, (No. IX.)

Barnabas and Saul being come to Antioch, Acts xi. 26. *Aſſembled themſelves with the church a whole year, and taught much people. And the diſciples were called Chriſtians,* (No. X.) *firſt in Antioch,* perhaps about the time Barnabas and Saul came thither from Cilicia.—Ver. 27. *And in theſe days came prophets from Jeruſalem to Antioch.* 28. *And there ſtood up one of them named Agabus,* * *and ſignified by the Spirit, that there ſhould be a great dearth throughout all the world,* that is, throughout all the land of Judea; for the original word often denotes a particular land or country; *which came to paſs in the days of Claudius Cæſar.* This famine began in the fourth year of Claudius's reign, anſwering to A. D. 44. But it raged chiefly in the 5th and 6th year of that emperor.—Acts xi. 29. *Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.* This determination was extremely proper: For the churches of Judea, being more expoſed than other churches, to perſecution and to the rapacity of the Roman

* Before the clauſe above mentioned, the Cambridge M. S. hath the following words: *And while we were gathered together, one of them named Agabus,* &c. which reading if genuine, implies that Luke the writer of the hiſtory was then preſent.

officers,

officers, and to thofe outrages which the populace, under weak and corrupt governments, commit upon the objects of their hatred, the brethren in Judea could not have fupported this dearth, if they had not been affifted from abroad. The church of Antioch therefore, made collections for them, which they *fent by the hands of Barnabas and Saul;* not to the apoftles, (for they had now given up the cuftody and management of the funds of the church in Jerufalem, Acts vi. 2.) but to *the elders* or rulers of that church, chofen perhaps out of the 120 on whom the Holy Ghoft fell at the firft. And thefe were to make diftribution thereof, to the brethren according to their need. By fending this feafonable gift to the difciples in Judea, the church of Antioch, in which were many Gentile profelytes, did what they could to conciliate the good will of the Jewifh believers. And this mark of their regard, feems to have been well received by the brethren in Judea.

After a fhort abode at Jerufalem, Barnabas and Saul returned to Antioch, in the end of the year 44, or in the beginning of 45, and took with them John, whofe firname was *Mark*, to affift them in the miniftry there. This is he who is called *Barnabas fifter's fon*, Col. iv. 10.—Some time after this, as Barnabas and Saul, with the other prophets and teachers of the church at Antioch, Acts xiii. 2. *Miniftered to the Lord and fafted, the Holy Ghoft faid*, with an articulate audible voice, *Separate me both Barnabas and Saul for the work whereunto I have called them.*—Saul at his converfion was exprefsly called to preach to the Gentiles: and that call was renewed at the time Jefus appeared to him during his trance in the temple. But at what time Barnabas was called by the Holy Ghoft to preach to the Gentiles, is not told. However the work here meant, being that of converting the idolatrous nations, and the prefent being their firft feparation thereto, it is more than probable that no idolaters were at that time converted. Wherefore, though the brethren of Antioch did not underftand the nature of the work which Barnabas and Saul were now called to fulfil, yet as they knew they were going into diftant countries, they willingly agreed to be deprived of their ufeful labours. Accordingly, Acts xiii. 3. *When they had fafted and prayed* for a bleffing on

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their undertaking, *and laid their hands upon them,* after the manner of the Jews in their ſolemn prayers, (See Acts vi. 6.) *they ſent them away,* that is, gave them leave to depart: for they were ſent forth, not by the church of Antioch, but by the Holy Ghoſt: as the hiſtorian obſerves, ver. 4.

However, leſt the nature of this tranſaction ſhould be miſtaken, it is proper to obſerve, that by their ſeparation of Barnabas and Saul, the church of Antioch did not confer upon them the apoſtolic office, (No. XI.) nor even authority to preach the goſpel: far leſs did they communicate to them any ſpiritual gift, or miraculous power, to fit them for being apoſtles. All they did was ſimply this, they agreed to ſend them away, and by prayer recommend them to the grace of God, Acts xiv. 26. xv. 40.

As the ſeparation of Barnabas and Saul by the prophets of Antioch, is recorded in the hiſtory after the death of Herod Agrippa, which happened A. D. 44. the order of the narration ſeems to imply, that Barnabas and Saul went among the Gentiles after that event. But how long after it, I cannot pretend to determine: perhaps they left Antioch in the year 45.

The hand of providence appeared viſible at this time, in the removal of Herod Agrippa by death. The emperor Claudius in the ſecond year of his reign, had given him the kingdom of his grandfather Herod the Great. After which Agrippa lived moſtly at Jeruſalem, obſerved the Jewiſh inſtitutions, and practiſed the purity which they required. Joſephus tells us, Antiq. xix. 7. "He did not let a day paſs, without worſhipping God "according to the law." Wherefore, being a zealous Jew, his principles led him to perſecute the Chriſtians. And as he poſſeſſed the ſupreme power in Judea, he was not under thoſe reſtraints, which tied up the hands of the chief prieſts, while the Romans governed the country. Herod's zeal, therefore, or his policy, having free ſcope to operate, when he ſaw the Jews pleaſed with his putting the apoſtle James to death, he meant to proceed to farther cruelties, when God cut him off by a mortal diſeaſe, after he had reigned three years, and thereby gave great relief to the Chriſtian churches.

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Upon Herod's death, the Romans reduced Judea a ſecond time into the form of a province. But as they were not animated with any zeal for the inſtitutions of Moſes, they did not think themſelves obliged to take part with the Jews againſt the Chriſtians: but reſtrained their fury. So that, as the hiſtorian obſerves, Acts xii. 24. *The word of the Lord grew and multiplied.* — Cuſpius Fadus was the firſt procurator of Judea, after Agrippa's death. He came into the province, in the end of A. D. 44. and governed it for the ſpace of two years. Under his government, and that of his ſucceſſor Tiberius Alexander, the famine happened which Agabus foretold.—Tiberius Alexander was ſucceeded by Ventidius Cumanus; and after him came Antonius Claudius Felix, under whoſe procuratorſhip, the tumult was raiſed againſt Paul in the temple, which ended in his impriſonment, firſt at Jeruſalem, and after that at Cæſarea, where he was ſhut up two years complete.

Chap. III. *Of the Journey which Barnabas and Saul, by the Direction of the Holy Ghoſt, made into the Leſſer Aſia, for the Purpoſe of preaching to the Idolatrous Gentiles.*

Acts xiii. 4. *So they being ſent forth by the Holy Ghoſt, departed* with John Mark as their miniſter, *unto Seleucia*, a ſea-port town on the Orontes, twelve miles below Antioch, and about five from the ſea, *and thence ſailed into Cyprus*, the native country of Barnabas, (Acts iv. 36.) where the Jews and proſelytes were very numerous; where alſo the goſpel had been formerly preached to the Jews, by the brethren who had fled from the perſecution, which aroſe after Stephen's death, Acts xi. 19.

They land at Salamis in the Iſland of Cyprus.

Having landed at Salamis, a conſiderable town in the eaſtern end of the iſland, Barnabas and Saul preached in the Jewiſh ſynagogues there.

But before we proceed, it will be neceſſary to make a pauſe here, for the ſake of explaining the order obſerved by Saul, from

 this

this time forth, in preaching the gofpel.—Our Lord, at the time he firft fent forth his apoftles to preach, having faid to them, Matth. x. 5. *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. 6. But go rather to the loft fheep of the houfe of Ifrael,* it was long before they thought themfelves at liberty to preach to the Gentiles. And even after they knew the truth concerning this matter, they confidered the above direction, as an order to offer the gofpel in every country and city to the Jews, if there were any in thofe parts, before they offered it to the Gentiles. (Acts xiii. 46.) Nor were they miftaken, in putting this interpretation upon their Mafter's precept, who had fixed this order of preaching the gofpel, for the following reafons.

Firft, The Jews being the keepers of all the former revelations made to mankind by the true God, and thefe revelations being preparations for the introduction of the gofpel, and containing clear predictions thereof, and of Jefus its author, it was neceffary that it fhould be offered firft to the Jews: becaufe if they received it as the completion of the former revelations, it would be no fmall argument to perfuade the Gentiles of the divine original of the gofpel. The truth is, the converted Jews by their knowledge and belief of the former revelations, were well fitted to be zealous and effectual preachers of the gofpel, not only among our own countrymen, but among the Gentiles alfo. Wherefore, it was fit that moft of the firft preachers of the gofpel fhould be of that nation.

Secondly, the wide difperfion of the Jews among the Gentiles, by the Affyrian and Babylonian captivities, and their extreme paffion for commerce, which led them to plant themfelves in all the chief cities of the Gentiles, were not accidental events, but were brought about by the providence of God, to prepare the world for the reception of the gofpel. Nor could any method more effectual have been devifed for that purpofe. Becaufe the Jews having from the beginning, poffeffed the knowledge of the only true God the Maker and Governor of the world, they carried that knowledge with them into the Gentile countries where they refided, and imparted it to all around them, who were willing to receive it. And having multiplied ex-

ceedingly in their difperfion at the time Saul went among the Gentiles to preach the gofpel, he found in every country and city great numbers, not only of his own nation, (No XII.) but of the Gentiles, whom the Jews had turned from idols to worfhip the only true God. Thefe enlightened Gentiles were called by the Jews *Religious* or *worfhipping profelytes*,* becaufe they affembled themfelves with the Jews in their fynagogues, and joined them in worfhipping God, by fuch prayers and hymns as they addreffed to him in the character of Maker and Governor of the world: Alfo, becaufe they joined them in hearing the writings of Mofes and the prophets read in the Greek tranflation. Thefe pious Gentiles, by their knowledge of the true God, and of the Jewifh fcriptures, were much better difpofed to liften to the gofpel, and better qualified to judge of the arguments by which the apoftles proved Jefus to be *the Chrift*, than their idolatrous brethren, who had no knowledge of God, nor of the revelations which God had formerly made to mankind. Nay, they heard the word of the Lord, oftentimes with more attention than even the Jews themfelves. Wherefore, as this clafs of men were fo well difpofed to receive the gofpel, and as after receiving it they could communicate it to their idolatrous relations and friends, it was extremely proper that it fhould be preached to them, before it was offered to the others. And as they were no where to be found affembled in a body, except in the Jewifh fynagogues, that circumftance was an additional

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* It may be proper here to fet before the reader, at one view, the various names given in the fcripture-hiftory, to thofe Gentiles whom the Jews had turned from idols to worfhip the true God.

ανδρες ευλαβεις, ii. 5.

προσηλυτοι, ii. 10. *Profelytes*. This name was given likewife to thofe Gentiles who received circumcifion, and who were Jews in every refpect, except in their defcent.

ανδρες ευσεβεις, x 2. 7.

φοβουμενοι τον Θεον, x. 2. xiii. 16. 26.

σεβομενοι.

σεβομενοι προσηλυτοι, xiii 43. *worfhipping profelytes.*

σεβομενοι Ελληνες, xvii 4. *worfhipping Greeks*.

σεβομενοι τον Θεον, xviii 7

προσερχομενοι τω Θεω, ii xi. 5. *ad Deum accedentes*. This is the name *profelyte* a little changed.

 reafon

reafon for preaching the gofpel to the Jews in the fynagogues, before it was offered to the idolatrous Gentiles.

Moved by thefe confiderations, the apoftle Paul feldom attempted to preach in any city of the Gentiles unlefs he found in it a fynagogue of the Jews, where he might make the gofpel known, not only to the Jews, but to the profelytes before he offered it to the idolatrous Gentiles. Thus when Paul and Silas came to Amphipolis and Appollonia, they made no ftay in either of thefe places, probably becaufe there was no fynagogue of the Jews there, in which they could preach. But at Salamis in Cyprus, where Barnabas and Saul now were, the Jews being fo numerous as to have feveral fynagogues, they preached in them all, oftener I fuppofe than once: and as the whole ifland abounded with Jews, they did not go by fea to Paphos, the chief city of the ifland, but by land, for the fake of preaching to the Jews and profelytes, in the towns through which they were to pafs.

In their journey to Paphos, they no doubt met with many difciples. For we are told, Acts xi. 19. that fome of the brethren, who fled from the perfecution which arofe after the death of Stephen, *came into Cyprus, preaching the word to none but to Jews only.*

From Salamis they go to Paphos, the Refidence of the Roman Governor of the Province.

Barnabas and Saul having gone through Cyprus, came at length to *Paphos,* where was a famous temple of Venus, and a great confluence of priefts and worfhippers, who by their extreme attachment to this falfe deity, occafioned her to be celebrated under the names of the *Paphian* and *Cyprian Queen.*

In Paphos, ανθυπατος, the Roman proconful of Cyprus, Sergius Paulus, (No. XIII.) refided with other principal perfons, who had come from Rome to affift in the government of the province. This Roman magiftrate, who was a perfon of good fenfe as well as of good difpofitions, having heard of the arrival of

of the ſervants of Chriſt at Paphos, *called for Barnabas and Saul*, whoſe fame it ſeems had reached Paphos before they came, *and deſired to hear the word of God*, that is, the new doctrine which theſe ſtrangers were ſaid to preach in the name of God.

But a Jew named *Barjeſus*, a falſe prophet and a ſorcerer, Acts xiii. 8. *Withſtood them, ſeeking to turn away the proconſul from the faith.* Probably this impoſtor contradicted the account, which Barnabas and Saul gave of Chriſt's miracles and reſurrection, and by feigned miracles endeavoured to diſſuade the proconſul from embracing the goſpel. 9. *Then Saul who alſo is called Paul*, moved by an immediate inſpiration of the Holy Ghoſt, looked ſtedfaſtly on that impoſtor, 10. *And ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?* 11. *And now behold the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon.* By ſaying that he ſhould be blind *for a ſeaſon*, Paul inſinuated that on the ſorcerer's repentance, his ſight ſhould be reſtored. *And immediately there fell on him a miſt, and a darkneſs, and he went about ſeeking ſome to lead him by the hand.* 12. *Then the proconſul, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord.* When he ſaw Elymas thus puniſhed, he knew him to be an impoſtor, and believed the things ſpoken by Barnabas and Saul, being aſtoniſhed at the power with which the doctrine of the Lord was accompanied.—The converſion of ſuch a perſon, in ſo high a ſituation, and by ſuch means, brought great credit to the goſpel, and to its miniſters, in that iſland.

The reader no doubt hath obſerved, that at this period of the hiſtory, Luke hath changed Saul's name, calling him *Paul*, without aſſigning any reaſon for ſo doing. Learned men have conjectured, that this change was made by Saul himſelf, in honour of the proconſul. who perhaps was Saul's firſt convert from among the idolatrous Gentiles, or the firſt perſon of high rank, of that character, who was converted. For it was cuſtomary among the Romans to aſſume the name of a benefactor

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whom they highly efteemed Thus the Jewifh hiftorian Jofephus, took the name of *Flavius*, in compliment to Vefpafian, with whom he was in high favour. But in whatever manner it happened, certain it is, that ever after this, the great apoftle of the Gentiles was known only by the name of *Paul*. From this time forth likewife Paul is generally mentioned by the hiftorian before Barnabas; becaufe, by his fuccefs in preaching at Paphos, and by the greatnefs of his miracles, he was now fhewn to be the principal perfon; although formerly, he was mentioned after Barnabas, becaufe he was a younger difciple, and becaufe his apoftolical authority was not fully underftood.

They fail from Cyprus to Perga in Pamphylia, where John Mark deferts them.

After thefe things, Acts xiii. 13. *Paul and his company, loofed from Paphos*, and failing to the continent of the Leffer Afia, *they came to Perga, a city in Pamphylia*, fituated on the weft fide of the river Ceftros, about feven miles from the fea. Here there was a celebrated temple of Diana; confequently many priefts and others, whofe intereft and honour depended upon their maintaining the worfhip of that idol, and who no doubt were not a little difpleafed with thefe foreign teachers, for prefuming to find fault with the gods of the country, and with the worfhip that was paid to them. On that occafion *John Mark*, who had hitherto accompanied them as their minifter, terrified perhaps by the threatening fpeeches of the priefts and bigots, or difcouraged by the difficulty and danger of the undertaking, *departed from them, and returned to Jerufalem*. This defertion, however, did not difcourage Paul and Barnabas; neither were they moved from their purpofe, by the little fuccefs which they had at Perga. For going away, they travelled through various countries of the Leffer Afia; and, as we fhall fee immediately, made many difciples to Chrift, both among the Jews and the Gentiles.

Paul

Paul and Barnabas go to Antioch in Pisidia, where they convert great numbers, both of the Proselyted and of the Idolatrous Gentiles.

The first city Paul and Barnabas came to, after they left Perga, was Antioch the metropolis of Pisidia, a country to the north of Pamphylia. Here they went into the synagogue of the Jews. And after the reading of the law and the prophets, being desired by the rulers of the synagogue to give the people an exhortation, Paul preached to the Jews and proselytes, a sermon which is fully related by Luke, Acts xiii. 16.—47. and which is highly worthy of the attention of Christians, being an example of Paul's manner of preaching in all the synagogues, and of the arguments which he used for convincing the Jews and proselytes, that Jesus *was the Christ*, or *Messiah* foretold by David in the second Psalm. It is therefore an excellent illustration of the short account, which Luke hath given of Paul's preaching in the synagogue of Thessalonica, Acts xvii. 2. *Three sabbath days he reasoned with them out of the scriptures, explaining and proving, That the Christ must needs have suffered, and have risen from the dead; and that this Jesus whom I preach unto you, is the Christ.* These were the topics on which Paul insisted in all his sermons to the Jews and proselytes. And the arguments taken from the scriptures, by which he proved these topics to the Thessalonians, were no doubt such as he offered to the Jews and proselytes of Antioch, and which are related by Luke in this chapter.

Paul's discourse on this occasion was well received by those who heard it; for Acts xiii. 42. *When the Jews were gone out of the synagogue, the Gentiles,* or religious proselytes, *besought, that these things might be preached to them the next sabbath.* 43. *And when the congregation was broken up, many of the Jews and religious proselytes believing, followed Paul and Barnabas; who speaking to them, persuaded them to continue in the grace of God;* that is, in the faith, into which they were brought by the grace of God. 44. *And next sabbath day came almost the whole city together;* the idolaters as well as the proselytes, came together to the synagogue, *to hear the word of God.* 45. *But when the Jews* of the more bigotted sort, *saw the*

the multitude, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming: They contradicted Paul's doctrine concerning the ſufferings and death of the Chriſt, and reviled the apoſtle, or rather Jeſus, calling him an impoſtor, becauſe he had not been able to deliver himſelf from death, though he pretended to be the Chriſt. Upon this Paul boldly told them, It was neceſſary to have ſpoken the word of God firſt to them; *but ſeeing ye put it from you, and judge* (κρινετε declare) *yourſelves unworthy of everlaſting life, Lo we turn to the Gentiles.* 47. *For ſo hath the Lord commanded us, ſaying* by the prophet, Iſa. xlvi. 9. *I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.* 48. *And when the Gentiles heard this;* when they heard that ſuch things had been propheſied concerning them many ages ago, and that the Lord Jeſus had commanded his apoſtles to receive them into his church, without ſubjecting them to the law of Moſes, *they were glad.* And well might they be ſo. For they now had the door of faith ſet wide open to them: and Antioch, where Paul firſt preached the goſpel publicly to the idolatrous Gentiles, hath obtained a fame which will not ſoon periſh.—*And glorified the word of the Lord:* The idolatrous Gentiles praiſed the goſpel, for its extenſive charity, and yielded a full and ready aſſent to its doctrines. 49. *And the word of the Lord was publiſhed throughout all that region.* It ſeems Paul and Barnabas, during their ſtay at Antioch, made excurſions into the neighbouring country, for the ſake of preaching to the idolatrous Gentiles. Or the people who came from the country to Antioch, hearing Paul and Barnabas preach, believed; and carried the glad tidings of ſalvation home with them.

From this time forth in all the Gentile countries, Paul after preaching to the Jews, conſtantly carried the tidings of ſalvation to the idolatrous Gentiles, and by ſo doing, fulfilled the commiſſion which he had received from Chriſt, when he made him his apoſtle to the Gentiles.

But the unbelieving Jews in Antioch, greatly enraged at the ſucceſs with which Paul and Barnabas preached to the Gentiles, ſtirred up ſome ladies of the firſt diſtinction, who were religious proſelytes, over whom they had great influence, Acts xiii. 50.

And the chief men of the city also who probably were the husbands of these proselyte ladies, *and raised persecution against Paul and Barnabas, and expelled them out of their coasts*, and out of the ter ritory belonging to Antioch; because they had made frequen excursions into the country, and had persuaded many. But although the Christian preachers were thus persecuted, *the disciples in Antioch were filled with joy, and with the Holy Ghost*, having received the Spirit in the plenitude of his gifts, either by an im mediate illapse from heaven, or by the imposition of the apostle's hands. This, with other instances mentioned in the history, Acts ii. 38. viii. 14—17. and 1 Cor. chap. xii. and xiv. and Gal. iii. 5. gives reason to believe, that in all places wher churches were planted, the disciples received the gifts of the Spirit in great abundance, to qualify them, not only for edifying each other, but for converting unbelievers also.

Being driven out of Pisidia, by the machinations of the unbelieving Jews, they go to Iconium in Lycaonia, where they convert many; but are in danger of being stoned.

Paul and Barnabas, thus banished from Antioch, came to Iconium, at that time the chief city of Lycaonia, and at present a considerable town still subsisting, under the name of *Cogni*. Here, Acts xiv. 1. *They went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks, believed.* The great multitude of the Greeks, who are said to have believed the gospel on this occasion, being found in the synagogue with the Jews, were without doubt religious proselytes. For few or none of the idolaters frequented the Jewish synagogues. From the Jews and proselytes being so numerous in Iconium, we may infer that it was a very great and populous city, and that the servants of Christ, with great propriety, made a long abode there, to aid the disciples under the persecution which the unbelieving Jew raised against them. 2. Now *the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.* 3 *Long time therefore abode they speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.* Because the idolatrous Gentiles in Iconium shewed a disposition to listen to truth, the servants of Christ were

directed

directed to work many and great miracles among them, for the confirmation of the gospel. The truth is, had it not been for their miracles, Paul and Barnabas might have preached long enough, without making many converts, either among the Jews or the Gentiles in any country. 4. *And the multitude of the city was divided. And part held with the Jews and part with the apostles.* 5. *And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use them despitefully, and to stone them* as Atheists. 6. *They were ware of it, and fled unto Lystra, and Derbe, cities of Lycaonia, and unto the region that lieth round about.* They fled to Lystra first, and then to Derbe, and after that into the region that lieth around Lycaonia, *viz.* the region of Phrygia and Galatia; for these countries bordered on Lycaonia. In thus flying from their persecutors, Paul and Barnabas followed their Master's advice, who directed them, when persecuted in one city, to flee into another: For though he enabled them to work miracles for the confirmation of the gospel, he gave them no power of working miracles, to save themselves from persecution. 7. (κακει ησαν ευαγγελιζομενοι.) *And there they were preaching the gospel.* They spent a considerable time in the cities of Lycaonia, and in the region that lieth round about, preaching the gospel.—To this general account of the apostle's labours, the historian subjoins a particular relation of some memorable events which happened in Lystra.

From Iconium Paul and Barnabas go to Lystra, where Paul works a miracle on a cripple, and is considered as a god; but is afterward stoned, and drawn out of the city as dead.

The first city Paul and Barnabas came to, after flying from Iconium, was *Lystra*. Here they converted a Jewish woman, named *Lois*, and her daughter *Eunice*, (2 Tim. i. 5.) and Eunice's son *Timothy*. For when Paul came to Lystra, in his second journey, the brethren there recommended Timothy to him, as a disciple who, though very young, had made himself remarkable by his knowledge and piety.

Paul at Lystra, Acts xiv. 8. happening to preach in some place of public resort, a man who had been born lame and never

never had walked, ſat there, and heard him with great attention. On this man, ver. 9. *Paul looked ſtedfaſtly*, and by the gift of diſcerning ſpirits which he poſſeſſed, *perceiving that he had faith to be healed*, 10. *ſaid with a loud voice, Stand upright upon thy feet; and he leaped and walked.* 11. *And when the people ſaw what Paul had done, they lift up their voice, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men.* 11. And *called Barnabas Jupiter, and Paul Mercurius, becauſe he was the chief ſpeaker.* Wherefore, in the perſuaſion that they were gods, the prieſts of Jupiter, the tutelary deity of the city, whoſe ſtatue ſtood without the gate, *brought oxen and garlands to the gate* of the houſe where the ſervants of Chriſt lodged, *and would have done ſacrifice* to them *with the people*. 14. *Which when Barnabas and Paul heard, they rent their clothes* in token of their deep grief for what the Lyſtrians were about to do, *and ran in among the people, crying* out with the greateſt vehemence, 15. *And ſaying, Sirs, why do ye theſe things?* we are men like yourſelves who have come to perſuade you to forſake theſe falſe deities, and to worſhip *the living God, who made heaven, and earth, and the ſea, and all things that are therein.* 16. *Who in times paſt ſuffered all nations to walk in their own ways*, without inſtructing them by divinely inſpired teachers. 17. *Nevertheleſs, he left not himſelf without witneſs* of his being, perfections, and providence, in any country, *in that he did good* to all men, *and gave us rain from heaven and fruitful ſeaſons, filling our hearts with food and gladneſs.* 18. *And with theſe ſayings ſcarce reſtrained they the people.* This remarkable humility, amidſt ſo high a guſt of popular applauſe, plainly ſhewed theſe men to be the ſervants of God.—But mark the fickleneſs of the multitude? 19. *There came thither certain Jews from Antioch and Iconium, who* by repreſenting Paul and Barnabas as two wicked magicians, who were come to overturn every thing ſacred, both among the Jews and the Gentiles, *perſuaded the people, and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead.* 20. *Howbeit as the diſciples ſtood round him, he roſe up* perfectly whole, *and came into the city.* Probably Timothy was one of the diſciples who ſtood round Paul on this occaſion. For he ſays to him, 2 Ep. iii. 10. *But thou haſt fully known*—

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11. *the perfecutions, fufferings, fuch as befel me in Antioch, in Iconium, and Lyftra: fuch perfecutions I endured; but out of them all the Lord delivered me.*

Thus, in his turn, did Paul fuffer the very punifhment, which he had been fo active in bringing upon the bleffed martyr Stephen. And doubtlefs the recollection of that affair helped very much to reconcile him to what had now befallen him.

They go to Derbe, and into the region round about Lycaonia: then return to Lyftra, Iconium, Antioch, and Perga: after which they fail from Atalia to Antioch in Syria.

Acts xiv. 20. *And the next day, he departed with Barnabas to Derbe:* which city therefore, was not far off. 21. *And when they had preached the gofpel to that city, and had taught many,* namely, in the region of Galatia and Phrygia, lying round about Lycaonia, (ver. 6.) and founded the churches of Coloffe, Laodicea, and Hierapolis, mentioned, Col. iv. 13. *they returned again to Lyftra, and to Iconium, and Antioch,* being directed fo to do by the Spirit.—In thefe cities they fpent fome confiderable time. 22. *Confirming the fouls of the difciples, and exhorting them to continue in the faith, and that we muft through much tribulation enter into the kingdom of God.* 23. *And when they had ordained them elders,* that is, bifhops and prefidents and deacons *in every church, and* at their ordination *had* folemnly *prayed with fafting, they commended them to the* protection and direction of the *Lord, on whom they had believed.* This cuftom of ordaining elders in the churches which he planted, Paul invariably obferved, in order that the brethren being unitted together, under the direction of ftated teachers and leaders, might the better make increafe of themfelves in love, and fuftain perfecution for the gofpel.

Paul and Barnabas having thus, on their return from Phrygia and Galatia, vifited all the cities of Lycaonia and Pifidia, where they had formerly planted churches, came at length to Perga in Pamphylia, where they fpent fome time *in preaching the word.* 25. Probably becaufe they had remained there but a fhort fpace formerly. And having thus revifited all thofe cities, and given

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to the churches there their due form, they came down to Atalia, a ſea-port town below Perga. 26. *And thence ſailed to Antioch* in Syria, *from whence they had been recommended to the grace of God, for the work which they had fulfilled.* 27. *And when they were come, and had gathered the church together, they rehearſed all that God had done by them.* This expreſſion is uſed likewiſe, Acts xv. 4. But it is explained verſe 12. of the miracles and wonders which God had wrought among the Gentiles by them; of which wonders the chief no doubt was, that God by the apoſtles had communicated the Holy Ghoſt to the Gentile converts, and thereby declared his acceptance of them without circumciſion: *And how he had opened the door of faith unto the Gentiles:* By which I ſuppoſe is to be underſtood, the proſelyted Gentiles. See Pref. to Galat. Sect. 4.—Acts xiv. 28. *And they abode long time with the diſciples* in Antioch.

CHAP. IV. *The Hiſtory of Paul, from his going up to the Council of Jeruſalem with Barnabas, and Titus, to his paſſing into Europe with Silas to preach the Goſpel.*

While Paul and Barnabas abode at Antioch, after their return from the Leſſer Aſia, Acts xv. 1. *Certain men which came down from Judea, taught the brethren and ſaid, Except ye be circumciſed after the manner of Moſes,* that is, except ye keep the law of Moſes, (See ver. 5. and Gal. 5. 3.) *ye cannot be ſaved.* This doctrine being an error both in religion and in politics, Paul and Barnabas ſtrenuouſly oppoſed it; Firſt, becauſe its direct tendency was to ſubvert the goſpel, which of itſelf is ſufficient for the ſalvation of men, without the works of the law of Moſes. And next, becauſe it was a betraying of the natural rights of mankind, who by the goſpel are left free, both to obey the good laws of the countries where they live, and to enjoy whatever rights accrue to them from thoſe laws. Whereas by receiving the law of Moſes, the Gentiles really made themſelves the ſubjects of a foreign power. For that law was nothing but the civil or political law of Judea: And all who received it, actually put themſelves under the juriſdiction of the high-prieſt and council at Jeruſalem. (No. II.)—2. *When therefore Paul and*

 Barnabas

Barnabas had no ſmall diſſention and diſputation with them, they determined that Paul and Barnabas and certain others of them, ſhould go up to Jeruſalem unto the apoſtles (No. XIV.) *and elders about this queſtion.*

From Gal. ii. 2. it appears that Paul went up to Jeruſalem at this time by a particular revelation, wherein it was made known, either to him, or to ſome of the prophets of Antioch mentioned Acts xiii. 2. That the deciſion of the apoſtles, whoſe authority was ſupreme in the church, and of the elders at Jeruſalem, who had all received the Holy Ghoſt on the memorable day of Pentecoſt, was the proper method of ending the controverſy about the admiſſion of the Gentiles into the church. This revelation being communicated to the brethren of Antioch, they willingly agreed to follow the direction of the Spirit; eſpecially as the Jewiſh zealots pretended, that the apoſtles and elders at Jeruſalem, had commanded the Gentiles to be circumciſed, Acts xv. 24.

Among thoſe who accompanied Paul and Barnabas to Jeruſalem at this time, was Titus, (Gal. ii. 1.) who being a Gentile, had an intereſt in the determination of the queſtion. Him, probably Paul had converted in the Leſſer Aſia; and being a perſon of great piety and ability, he had taken him as his aſſiſtant, in the room of John Mark at Perga, and had brought him to Antioch.—Acts xv. 3. *They therefore being ſent forth by the church, paſſed through Phœnicia and Samaria, declaring the converſion of the Gentiles. And they cauſed great joy to all the brethren.*

Paul and Barnabas go up to the Council of Jeruſalem: by whoſe Decree the proſelyted Gentiles were freed from obſerving the Law of Moſes as a Term of Salvation.

Acts xv. 4. *And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders,* who all ſhewed them every mark of reſpect. *And they declared all things, which God had done by them.* They declared how that God, by their miniſtry, had converted the Gentiles in many countries, and had beſtowed upon them the Holy Ghoſt in the plenitude of his gifts.—

gifts.—5. *But* that at Antioch *there rose up certain of the sect of the Pharisees who believed, affirming that it was necessary to circumcise them, and command them to keep the law of Moses*; and that the brethren of Antioch had sent them to lay the matter before the apostles. 6. *And the apostles and elders came together to consider of this matter.* As the apostles commonly resided at Jerusalem, the greatest part of them may have come together on this occasion; as did the elders likewise, men most respectable for their talents and gifts, having been chosen to the office of elders, out of those on whom the Holy Ghost descended on the day of Pentecost. The brethren too of the church of Jerusalem were present in this Assembly. For the decree which was passed on the question, runs in the name of the whole church. (No. XV.)—Acts xv. 7. *And when there had been much disputing*, occasioned by those of the sect of the Pharisees who maintained the necessity of circumcision, *Peter rose up*, and put the assembly in mind, how he had been ordered of God to preach the gospel to Cornelius, and the other Gentiles who were with him; and how *God, who knoweth the hearts of men, bare them witness* that he accepted them without circumcision, *having given them the Holy Ghost, even as to the Jews:* 9. *And put no difference* between them and the Jews, *purifying their hearts*, not by the rites and ceremonies of the law, but *by faith*. 10. *Now therefore*, said he, *Why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers, nor we were able to bear?* Why provoke ye God, by making circumcision necessary to the salvation of the Gentiles, contrary to his declared will in this matter, and contrary to your own conviction? 11. *For we* who are apostles, *believe that through the grace of our Lord Jesus Christ*, and not through obedience to the law of Moses, *we* Jews *shall be saved, even as they* (the Gentiles) are to be saved, through the grace of Christ alone.

When Peter had ended his speech, Acts xv. 12. *All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.* They listened to Barnabas and Paul, who confirmed Peter's reasoning, by declaring the miracles which God had wrought among the Gentiles, by their ministry; of which the

chief miracle was, that he had amply conferred the gifts of the Spirit upon the believing Gentiles, although they were uncircumcifed.—Acts xv. 13. *And after they had held their peace, James anfwered* thofe who were for fubjecting the Gentiles to the law, by adding in fupplement to Peter's reafoning, that the prophets had foretold the converfion of the Gentiles; fo that it was always God's purpofe to make them his people. And therefore he propofed *not to trouble them which from among the Gentiles are turned to God.* 20. *But that we write unto them to abftain from the pollution of idols,* &c. To this opinion the whole affembly agreed; and among the reft the apoftle John. For that he alfo was prefent, appears from Gal. ii. 8. although Luke has not mentioned him in the hiftory; I fuppofe, becaufe John made no long fpeech on the queftion, but fimply acquiefced in what was fo well, and fo fully fpoken by Peter and James.

That this decifion might have the more weight, Acts xv. 22. *It pleafed the apoftles and elders, with the whole church, to fend chofen men of their own company to Antioch, with Paul and Barnabas, namely Judas firnamed Barfabas, and Silas, chief men among the brethren.* Their decifion or *decree*, they wrote in the form of a letter from the apoftles and elders and brethren, 23. *unto the brethren which are of the Gentiles, in Antioch and Syria, and Cilicia,* of the following tenor: 24. *For as much as we have heard, that certain which went out from us,* that is, pretending to be fent by us, *have troubled you with words,* by requiring you to be circumcifed, and to keep the law, we affure you we gave them no fuch commandment. And we now inform you, that, 25. *It hath feemed good unto us, being affembled with one accord, to fend chofen men unto you, with our beloved Barnabas and Paul,* whom we greatly refpect, as 26. *men who have hazarded their lives for the name of our Lord Jefus Chrift.* 27. *We have fent therefore Judas and Silas, who will tell you the fame things by mouth.* This precaution of fending approved witneffes, along with the copy of the decree which was delivered to Barnabas and Paul, was intended to prevent the zealous and bigotted Judaizers from affirming, that the letter did not contain a juft account of what was concluded and determined by the church. For thefe chofen men,

men, having aſſiſted at the council, could not only tell the brethren of Antioch the ſame things by mouth, but atteſt that it was the unanimous opinion of the whole aſſembly, *viz.* 28. *That it ſeemed good to the Holy Ghoſt, and* conſequently *to us, to lay upon you no greater burden, than theſe neceſſary things.* The council, from the falling down of the Holy Ghoſt upon Cornelius and his company, though they were not circumciſed, and from his falling down upon the Gentiles who were converted by Paul and Barnabas, although they alſo were uncircumciſed, concluded with certainty, that it ſeemed good to the Holy Ghoſt, to lay no greater burden on the Gentiles, than the neceſſary precepts of the law, to which they were already bound: and therefore it ſeemed good to the apoſtles likewiſe, to lay no greater burden on the Gentiles than theſe neceſſary things, 29. *That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication,* εξ ὧν διατηρȣντες εαυτȣς, verbat. *from which keeping yourſelves,* namely, as ye now do, (Hammond) *ye ſhall do well. Fare ye well.*

At this time, Paul had various converſations with his brethren apoſtles in Jeruſalem, before he returned to Antioch. But in theſe conferences, the chief of them added nothing, either to his knowledge, or to his gifts, Gal. ii. 6. Paul's knowledge in the goſpel was equal to theirs; and his miraculous powers and gifts, were as great and extenſive as theirs. Wherefore, *when James, Peter, and John, perceived the grace given to him,* that is, the inſpiration and miraculous powers which he poſſeſſed, and had duly weighed what Jeſus ſaid to him at his converſion, they were fully convinced he was an apoſtle equal in authority with themſelves. And therefore they publicly acknowledged him to be ſuch, by giving him the right hands of fellowſhip; and agreed that he ſhould go to the Gentiles, and exerciſe his miniſtry among them, even as they reſolved to exerciſe their miniſtry among the Jews. By this, however, they did not mean to exclude Paul from preaching to the Jews, or themſelves from preaching to the Gentiles, as occaſion might offer: But that the general courſe of their labours ſhould be according to this agreement. For as apoſtles, they were all teachers, œcumenical,

being ſent by Chriſt to preach the goſpel to *all nations*, Matt. xxviii. 19.

In ſome of the conferences, which Paul had with the apoſtles in Jeruſalem, he communicated to them the goſpel which he preached among the Gentiles. But he tells us, Gal. ii. 2. he did it privately, and to them only which were of reputation, leſt by the oppoſition which he knew the more zealous Jewiſh believers would make to it, he might ſeem to have run in vain. This circumſtance deſerves to be particularly remarked, becauſe it ſhews that the converſion of the idolatrous Gentiles was not known in Jeruſalem at the time of the council; and by conſequence, that the queſtion which was debated and determined in that meeting, was moved concerning the proſelyted Gentiles, and had no relation to the idolatrous Gentiles at all. See Pref. to Galat. ſect. 4.

Paul and Barnabas, with the meſſengers from the church of Jeruſalem, having received the letter, in which the decree was written, were ſent away, Acts xv. 30. *So when they were diſmiſſed, they came to Antioch; and when they had gathered the multitude together, they delivered the epiſtle.* 31. *Which when they had read, they rejoiced for the conſolation.* As the church of Antioch conſiſted chiefly of converted proſelytes, the multitude of that church was glad that the Gentile converts in general were freed from circumciſion, and obedience to the law of Moſes. And their joy was in proportion to the anxiety and ſuſpence, with which they had waited for the apoſtles' determination. 32. *And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them* in the belief of their freedom from the law of Moſes, as a term of ſalvation. 33. *And after they had tarried at Antioch a ſpace, they were let go in peace from the brethren to the apoſtles:* The brethren of Jeruſalem who had come to Antioch with the decree, ver. 25. were diſmiſſed by the brethren of Antioch to the apoſtles in Jeruſalem, with the good wiſhes uſual among affectionate friends at parting.— Theſe brethren, who were let go in peace, were Judas and Silas. See ver. 27.—34. *Notwithſtanding it pleaſed Silas to abide there ſtill.* 35. *Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of God, with many others alſo.*

Not

Not long after this, Peter came down from Jerufalem to Antioch, to vifit the church. At his firft coming he did eat with certain brethren of the Gentiles, from whom he afterwards feparated himfelf, upon the arrival of fome zealous Jewifh believers, fent from James. Thefe men, it feems, infifted that the Gentiles with whom Peter had eaten, fhould, in order to their enjoying full communion with the faithful, be fubjected to the law of Mofes; or at leaft, to the four precepts bound by the council upon the converted profelytes. Wherefore, thefe Gentiles muft have been a clafs of believers, different from the converted profelytes, about whom there could be no difpute now, as their cafe had been clearly determined by the council. I therefore think thefe Gentiles were converts from idolatry, who had come from diftant parts. Or if they were natives of Antioch, Paul had preached to them, and converted them, fince his return from the council. For from the fecrecy with which he communicated the converfion of the idolatrous Gentiles, to them of reputation at Jerufalem, it may be concluded, that he had not then preached to any of the idolatrous Gentiles in Antioch.

But, whatever may be in this conjecture, certain it is, that the difputes about eating with the Gentiles, were carried fo high in Antioch at this time, that a number of the brethren who knew the truth, and who were of note in the church, diffembled in the matter, as well as Peter; and the torrent became at length fo ftrong, that even Barnabas himfelf was carried away with their diffimulation, Gal. ii. 13. Wherefore, when teachers of the greateft authority and reputation in the church, feemed thus to agree in making obedience to the law of Mofes neceffary to the falvation of the idolatrous Gentiles, Paul found himfelf under the neceffity of ftanding forth in defence of the truth. And though he was fingle and unfupported, he oppofed the diffemblers in the boldeft and moft direct manner, and rebuked even Peter himfelf, in the prefence of all who had been mifled by his example, for compelling in that manner the Gentiles to be circumcifed, contrary to the truth of the gofpel, with which he was well acquainted. And Peter being confcious of his fault, meekly bare Paul's reproof, without making any re-

ply. Thus a ſtop was put for the preſent, to the attempts of the Judaizers: and Paul who on that occaſion acted as an apoſtle, equal in authority with Peter, but who ſhewed more ſincerity and courage in maintaining the truth, certainly merited the grateful acknowledgments of all the Gentile converts, who by his faithfulneſs were ſecured in the liberty, wherewith Chriſt had made them free.

Such a glaring example of bigotry in many of the Jewiſh believers, and of timid compliance with their prejudices, in ſome of the chief brethren, having made Paul ſenſible, that the Gentiles in diſtant countries, were in the greateſt danger of being perverted by the Jews, his zeal for the purity of the goſpel led him to conſider, by what means the Gentiles might be confirmed in the truth. And as no expedient offered itſelf more proper for the purpoſe, than to make the Gentiles univerſally acquainted with the decrees which were ordained by the apoſtles, elders, and brethren in Jeruſalem, he propoſed the matter to Barnabas, ſaying, Acts xv. 36. *Let us go again, and viſit our brethren in every city, where we have preached the word of the Lord, and ſee how they do.* On that occaſion, Barnabas propoſed to take his nephew Mark with them as their miniſter. But Paul thought him an improper aſſiſtant, who in their former journey had ſhewn ſuch cowardice, or fickleneſs, as to deſert them in Pamphylia. And the contention between them was ſo ſharp, that they ſeparated. But though the ſtrife between theſe good men proceeded from paſſion, in one of them at leaſt, it was made the occaſion of the more extenſive ſpreading of the goſpel. For Barnabas ſailed with Mark into Cyprus, to viſit the churches, which he and Paul had planted there, in their former journey. But Paul chooſing Silas, who was himſelf a prophet and a chief man among the brethren, departed; after being recommended by the church of Antioch, as before, to the grace of God, Acts xv. 40.

Paul and Silas go into Syria and Cilicia to confirm the Churches, by publiſhing the Decrees of the Council.

Having left Antioch, Paul and Silas, Acts xv. 41. *Went through Syria and Cilicia, confirming the churches* by delivering the

the decrees of the council, which were directed to them in particular: (ver. 21.) ſo that churches had been planted, not only in Syria, but in Cilicia, before the Council.—Of the planting of the churches in Syria, Luke has given ſome account; but of the planting of the churches in Cilicia, nothing is ſaid, except that the brethren in Jeruſalem, ſent forth Saul to Tarſus. From which it may be gathered, that he was the ſpiritual father of the believers in Cilicia, and therefore that his viſit to the churches in that country with the decrees, muſt have been peculiarly acceptable to them.

Paul and Silas go to Derbe and Lyſtra in Lycaonia, to preach the Goſpel to the Gentiles a ſecond Time, and to publiſh the Decrees. At Lyſtra Paul takes Timothy as his Aſſiſtant.

From Cilicia, Paul and Silas went into Lycaonia: and being come to Lyſtra, Acts xvi. 1. the brethren there and at Iconium, recommended Timothy to Paul, as a young diſciple of ſingular piety and zeal. Him the apoſtle took as an aſſiſtant in the miniſtry, by the direction of the Holy Ghoſt, (1 Tim. i. 18.) and conferred on him the gifts of the Spirit, (2 Tim. i. 6.) and had him ſolemnly ſet apart to the work of the miniſtry, by *the preſbytery* or elderſhip of Lyſtra; (1 Tim. iv. 14.) for, in his former journey, he and Barnabas had ordained elders in every city. Withal, deſigning to employ Timothy in preaching to the Jews, he circumciſed him; becauſe he knew the Jews would not have reſpected him as a teacher, if they had taken him for an uncircumciſed Gentile.—This is that Timothy, whoſe teachableneſs and tears made ſuch an impreſſion on the apoſtle's mind, that he never forgot them, (2 Tim. i. 4.) and who attended Paul in many of his journies, and who in reſpect of his love to Chriſt and zeal for the advancement of the goſpel, was like minded with Paul (Philip. ii. 20.) ſo that he was his *genuine ſon*; and as a ſon ſerveth with his father, ſo he ſerved with the apoſtle in the goſpel. On all which accounts, he was of ſuch conſideration among the diſciples, and alſo ſo exceedingly eſteemed by Paul for his knowledge and piety, that he allowed him to join him in ſome of thoſe epiſtles which he wrote to the churches.

churches. Withal, he honoured Timothy greatly by writing to him, the two excellent letters found in the Canon of Scripture, which bear his name.

In Lycaonia, they viſited moſt of the cities where they had formerly preached, Acts xvi. 4. *And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders, which were at Jeruſalem.* For although theſe decrees were written in the form of a letter to the brethren of the Gentiles, in Antioch, and Syria, and Cilicia, they belonged equally to all the brethren of the Gentiles every where. 5. *And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.* For the burdenſome yoke of the law of Moſes being now broken, a great obſtacle to the converſion of the Gentiles was removed.

Paul and Silas and Timothy, go through Phrygia and Galatia, publiſhing the Decrees of the Council. They are hindered by the Holy Ghoſt from going into Bithynia, and come down to Troas.

Acts xvi. 6. *And paſſing through Phrygia, and the Galatian country,* (No. XVII.) they eſtabliſhed the churches there in the true faith of the goſpel, by delivering to them, in like manner, the decrees for to keep. But they made no ſtay in any place. So the original word, Διελθοντες, *paſſing through,* imports. Nor was it neceſſary for them to do otherwiſe. Their buſineſs now, was not to plant churches in theſe countries, but to confirm thoſe which were already planted, by delivering to them copies of the apoſtolical decrees.

Paul and his company having gone through Phrygia and (Γαλατικην χωραν) the Galatian country, were forbidden by the Holy Ghoſt to preach in the province of Aſia; and therefore when they were come to Myſia, Acts xvi. 7. *and aſſayed to go into Bithynia;* a country bounded on the weſt by a part of the Propontis and the Thracian Boſphorus, and on the north by the Euxine ſea; *the Spirit ſuffered them not: and ſo paſſing by* the Leſſer *Myſia,* which ſeparated Bithynia from the country of Troas, *they came to* the City *Troas,* a noted ſea-port, where

 travellers

travellers from the upper coafts of Afia, commonly took fhip to pafs into Europe. Here Paul and his affiftants were joined by Luke, (ver. 10.) the writer of the hiftory of the Acts of the Apoftles, and a native of Antioch, as is generally believed, who to the profeffion of a phyfician, had joined that of a Chriftian minifter or evangelift.

At Troas Paul and his Affiftants are called to preach the Gofpel in Macedonia, by a Vifion which appeared to Paul in the Night-time.

At Troas, Acts xvi. 9. *Paul had a vifion in the night. There ftood a man of Macedonia, and prayed him, faying, Come over into Macedonia, and help us.* Of this vifion Paul gave an account to his companions, who from it gathering affuredly that the Lord had called them to preach in Macedonia, they willingly obeyed the heavenly admonition, loofed from Troas, and went ftraight to Samothrace, an ifland in thefe feas, famous for being the feat of certain religious myfteries, in equal eftimation with thofe called Eleufinian. But it does not appear that they went afhore there; for they landed the next day at Neapolis, a fea-port town of Macedonia.

Thus Paul, having preached firft at Damafcus, next at Jerufalem, after that throughout all the coafts of Judea, and then to the Gentiles in Syria and Cilicia, and moft of the countries of the Leffer Afia, went at length by the particular commandment of Chrift, among the Greek nations, to whom it was proper that the glad tidings of falvation fhould now be given. For feeing the gofpel was a revelation from the true God, and was fupported by great and undeniable miracles, it was fit that it fhould in due courfe be propofed to thofe nations, who were beft qualified to judge of its nature and evidences: becaufe, if upon an accurate examination, great numbers of men embraced the gofpel, whofe minds were improved by fcience, and every kind of culture, their converfion would render it indubitable in after times, that the gofpel was fupported by thofe great and undeniable miracles, which the Chriftian records affirm were performed in every country, by the preachers of the gofpel.—Befides,

fides, God in his infinite wifdom, was determined that the reigning idolatry fhould be utterly overthrown, in thofe countries of Europe where it had the greateft fupport from the ability and learning of its abettors; that no perfon might fufpect or affirm in after times, that idolatry was deftroyed, and Chriftianity eftablifhed, merely through the ignorance and fimplicity of the people among whom it was firft preached.

CHAP. V. *Paul's Hiftory from his Arrival in Europe, till his Return to Jerufalem after having preached the Gofpel in Macedonia and Greece.*

Paul with his three affiftants, Silas, Timothy, and Luke, having by the direction of the Spirit, paffed into Europe to preach to the Greek nations, they made no ftay at Neapolis, where they firft landed, but went ftraight to Philippi; becaufe it was the chief city of that part of Macedonia, and a Roman colony, and had a fynagogue of the Jews.

Paul and his Affiftants having come to Philippi, convert Lydia: difpoffefs a damfel who had a fpirit of divination: are beaten with rods and imprifoned: but are liberated, and go to Theffalonica.

The ancient boundary of Macedonia was the river Strymon. But Philip, the father of Alexander, having conquered Thrace, added that part of it, which lay between the rivers Neffus and Strymon, to Macedonia. And obferving that one of the cities of the adjected country named *Dathos*, might be made a good defence againft the Thracians, he fortified it, and named it *Philippi*, in honour of himfelf. Lucian, in his dialogue called *The Fugitives*, introduces Hercules defcribing Philippi in the following manner: "The plain, which is very fertile, raifes "itfelf into little hills, which ferve for a defence to the city "Philippi, whofe walls are wafhed by the river Hebrus."—From coins ftill remaining, mentioned by Pierce in his Synopfis, prefixed to his paraphrafe and notes on the Philippians, it appears, that a colony of Romans was planted by Julius Cæfar

Cæſar at Philippi: and that it was afterwards augmented by Auguſtus, who ſent Anthony's adherents to this and other cities of Macedonia: ſo that having received inhabitants from Italy twice, Philippi of a ſmall town became a great city, and enjoyed all the privileges of a Roman colony. Wherefore, Luke ſpeaks with propriety, when he thus deſcribes Paul's journey to Philippi, Acts xvi. 12. *And from thence to Philippi, which is the chief city of that part of Macedonia,* (No. XVIII.) *and a colony.*

Ver. 13. *And on the ſabbath day we went out of the city by a river's ſide,* (No. XIX.) *where a place for prayer was by law allowed.* In this place for prayer the Jews and their proſelytes were wont to aſſemble. *And we ſat down, and ſpake to the women which reſorted thither;* among whom there was one 14. *Lydia, a ſeller of purple, of the city of Thyatira, who worſhipped God.* This woman was a devout Gentile, a native of Thyatira, who had fixed her reſidence in Philippi, for the ſake of commerce; *whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul:* She was ſo ſtrongly affected with the things which Paul ſpake, that ſhe embraced them with an entire faith. 15. *And when ſhe was baptized, and her houſe, ſhe beſought us ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide: and ſhe conſtrained us.* Lydia being a rich merchant, who had a large houſe and ſervants, ſhe was able to lodge them all. And being penetrated with a juſt ſenſe of her obligation to thoſe meſſengers of God, for the knowledge of ſalvation which they had imparted to her, ſhe would take no refuſal. So they abode in her houſe, all the time they continued at Philippi.—Encouraged by this favourable beginning, Paul and his company continued at Philippi many days, (ver. 12. 18.) during which they laid the foundations of a numerous church, gathered both from among the Jews and the Gentiles; and which after the apoſtle's departure, increaſed ſo exceedingly, that at the time he wrote his epiſtle to the Philippians, they had more biſhops than one, and many deacons, Philip. i. 1.

While Paul and his aſſiſtants abode at Philippi, they were often accoſted by a damſel who was poſſeſſed with an evil ſpirit, by which ſhe divined and brought her maſters much gain through

sooth-

ſooth-ſaying; that is, by pretending, with the aſſiſtance of a familiar ſpirit, to diſcover ſtolen goods, and to point out the concealed authors of miſchiefs, and to diſcloſe the general good or ill fortune of the perſons who applied to her, and their ſucceſs in particular affairs, with other ſecrets, for which the rabble in all countries are willing to give money. This damſel, Acts xvi. 17. *Following Paul and us,* (Luke, Silas, and Timothy,) *cried, ſaying* ironically, *Theſe men are the ſervants of the moſt high God, who declare unto us the way of ſalvation.* 18. *And this ſhe did many days. But Paul being vexed, turned and ſaid to the Spirit, I command thee, in the name of Jeſus Chriſt, to come out of her. And he came out that ſame hour.* 19. *And when her maſters ſaw that the hope of their gain was gone, they caught Paul and Silas;* Timothy and Luke, it ſeems, were not ſo obnoxious to them: *and drew them into the market-place, unto the rulers,* (αρχοντας, the inferior magiſtrates,) 20. *and brought them to the prætors,* (στρατηγυς,) who were the chief magiſtrates of the Roman colony, *ſaying, Theſe men being Jews, do exceedingly trouble our city.* 21. *And teach cuſtoms, which are not lawful for us to receive, neither to obſerve, being Romans.* Knowing them to be Jews, they calumniated them as attempting to introduce the rites of Judaiſm at Philippi, particularly baptiſm.—Perhaps alſo they alluded to ſomething ſaid by the apoſtle relating to the kingſhip of Chriſt concerning which we know he preached afterwards at Theſſalonica, Acts xvii. 7.—Theſe accuſations ſo wrought upon the multitude, and upon the prætors, that the multitude roſe up againſt Paul and Silas; and the prætors tore their clothes from around them, and commanded them to be beaten with rods; and having laid on them many ſtripes, thruſt them into the inner priſon, and put them in the ſtocks, that they might be kept the more ſecurely.

Theſe multiplied injuries, the ſervants of God bare with great joy. For in the middle of the night, they prayed and ſang praiſes to God, with ſuch elevation of ſpirit and voice, as raiſed the admiration of their fellow-priſoners, who heard them diſtinctly. 26. *And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken, and immediately all the doors of the priſon were opened, and every one's bonds were looſed.* On

this

this the jailor, who dwelt in a part of the prifon not far from the ward where Paul and Silas lay, awaking out of fleep, and feeing the prifon doors open, drew his fword, and would have killed himfelf, to avoid a more fevere punifhment, fuppofing that all the prifoners had efcaped. 28. *But Paul cried out with a loud voice, Do thyfelf no harm, for we are all here.* The jailor, greatly terrified by the earthquake, and aftonifhed at Paul's difcovering his purpofé to kill himfelf, called for a light, fprang into the inner prifon, *and came trembling and fell down before Paul and Silas,* begging them to forgive the injuries he had been obliged to do them: For he was now convinced, they were what the poffeffed damfel called them in derifion, even the fervants of the moft high God, who fhewed to men the way of falvation. He therefore Acts xvi. 30. *brought them out* of the inner prifon, *and faid, Sirs, what muft I do to be faved?* 31. *And they faid, believe on the Lord Jefus Chrift, and thou fhalt be faved, and thy houfe.* For Paul having preached a confiderable time at Philippi, the jailor before this, muft have heard of Jefus Chrift, perhaps oftener than once.—The jailor's family, being alfo come into the outer prifon, 32. *They fpake unto him the word of the Lord, and to all that were in his houfe:* that is, Paul fhortly expounded to them the character of Jefus as Lord, and gave them a brief account of his life, doctrine, miracles, death, refurrection, and afcenfion; all which Silas confirmed by his teftimony; and his difcourfe on thefe fubjects, was fo powerfully convincing, that the jailor was baptized, *he, and all his ftraightway.* 34. *And when he had brought them into his houfe, he fet meat before them, and rejoiced* in the knowledge which he had obtained of the way of falvation; *having believed in God with all his houfe,* who, it feems, were equally impreffed with Paul's fermon, as the jailor himfelf was.

Such were the tranfactions of this memorable night. But the earthquake having been felt all over the city, and the miraculous opening of the prifon-doors having been told to the prætors, they changed their opinion of Paul and Silas, and began to think more favourably of their caufe. Wherefore, 35. *When it was day, the prætors fent the ferjeants,* (ῥαϐδȣχȣς, the rod-bearers, or lictors,) *faying* to the jailor, *Let thefe men go.* But Paul replied,

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The prætors *have beaten us openly, and uncondemned, who are Romans, and have cast us into prison: and now they thrust us out privily*, without making us any reparation for the injury they have done us. *Nay, verily, but let them come themselves and fetch us out*, and by their dismissing us openly, let them shew the people that they imprisoned us unjustly. —When the prætors heard that they were Romans, they were afraid of being called to account for having beaten them uncondemned. 39. *And they came and besought them*, not to resent the injury that had been done them, *and bringing them out, desired them to depart out of the city*. The servants of Christ, by this public release, being honourably cleared from every crime, left the prison quietly, and went to the house of Lydia, where they met with the disciples, *and comforted them*, by rehearsing what had happened, and by giving them suitable exhortations: then departed, leaving Luke at Philippi. (No. XX.)

Of all the churches planted by Paul, this at Philippi, seems to have loved and respected him the most. The sufferings he had undergone in their city, for the sake of giving them the knowledge of the gospel, more precious than gold, greatly endeared him to them: and the rather, that they seem to have put a just value on moral and religious truth, and to have had a great share of good dispositions, which were much strengthened and improved by the gospel; so that they discovered more of the true spirit of Christianity, than any other church. For while the apostle was at Thessalonica, the Philippians sent him money twice, that by making the gospel without expence, to the Thessalonians, they might give the more heed to the things which Paul spake, when they found him a teacher of a different character from the Greek philosophers, who taught only for hire. They likewise sent him money during his first imprisonment at Rome, that he might want nothing necessary for him. In short, the injurious treatment which Paul and Silas met with in this first city of Europe where they preached, was abundantly compensated by the readiness of mind, with which many of its inhabitants received the gospel; and by the excellent disposition which they shewed after their conversion: and by the great love which they all along expressed toward their spiritual Father.

Paul

Paul with his Aſſiſtants go to Theſſalonica. In the Synagogue, Paul proves from the Jewiſh Scriptures, That it behoved the Chriſt to be put to death, and to riſe from the dead. Many Idolaters are converted. The Jews aſſault the Houſe of Jaſon, whom they carry, with other Brethren, before the Rulers. Paul goes by Night to Beræa.

The apoſtle having thus ſucceſsfully planted the goſpel in Philippi, departed with his aſſiſtants Silas and Timothy, and paſſing firſt through Amphipolis, a city built in an iſland formed by two branches of the river Strymon and a colony of the Athenians, and then through Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews. This ſeems to imply, that the Jews had no ſynagogues in Amphipolis and Apollonia; for which reaſon the apoſtle made no ſtay in either of theſe places, but went ſtraight to Theſſalonica, now the metropolis of all the countries comprehended in the Roman province of Macedonia. For it was the reſidence both of the Proconſul and Quæſtor; ſo that being the ſeat of government, it was conſtantly filled with ſtrangers, who attended the courts of judicature, or who ſolicited offices. And as moſt of the Greeks, about this time, were extremely addicted to philoſophy and the polite arts, ſo great a city as Theſſalonica, could not be deſtitute of men of learning, who were well qualified to judge of the goſpel and of its evidences. Moreover, the ſituation of Theſſalonica at the bottom of the Thermaic gulf, rendering it fit for commerce, many of its inhabitants were merchants, who carried on an extenſive trade with foreign countries; and who, as the apoſtle obſerves, publiſhed in theſe diſtant countries, the converſion of the Theſſalonians, and the miracles by which they had been converted. 1 Theſſ. i. 9. The Jews likewiſe reſorted to this city in ſuch numbers, as to form a numerous ſynagogue; ſo that in every reſpect Theſſalonica was a proper theatre whereon to diſplay the light of the goſpel.—By the advantage of its ſituation, this city ſtill ſubſiſts a place of great reſort and trade, under the name of *Salonichi.* But it is in the poſſeſſion of the Turks.

Acts xvii. 1. *Now when they had paſſed through Amphipolis and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.* 2. *And Paul, as his manner was, went in unto them, and three ſabbath days reaſoned with them out of the ſcriptures:* The ſubject of Paul's ſermons in the ſynagogue of Theſſalonica, as in all the ſynagogues of the Jews, was this, 3. Διανοιγων και διατιθεμενος, *He fully explained and proved that it behoved the Chriſt to ſuffer* death, *and to be raiſed from the dead, and that this Jeſus whom I preach unto you is the Chriſt.*—If any reader wiſhes to know more particularly, the manner of the apoſtle's reaſoning with the Jews, and the proofs which he brought from their own ſcriptures in ſupport of the facts which he affirmed, he will find an excellent example thereof, in the ſermon which Paul preached in the ſynagogue of Antioch in Piſidia, which is related at large, Acts xiii. 16—41.

But notwithſtanding Paul's arguments were all taken out of the ſcriptures, his diſcourſe in the ſynagogue of Theſſalonica, did not make ſuch an impreſſion on the Jews as might have been expected. For only a few of them believed. However, of the religious proſelytes, a great multitude were converted; among whom were many women of the firſt diſtinction in the city, Acts xvii. 4. *And ſome of them believed, and conſorted with Paul and Silas, and of the devout Greeks,* that is, of the proſelytes, *a great multitude, and of the chief women not a few.* This is Luke's account of the ſucceſs of the goſpel at Theſſalonica. But from Paul himſelf we learn, that multitudes of the idolaters alſo believed; being greatly ſtruck with the miracles which he wrought, and with the miraculous gifts which he conferred on the believers. For in his firſt epiſtle to the Theſſalonians, as if their church had been chiefly compoſed of converts from idolatry, he ſays, chap. i. 9. *They themſelves,* the unbelieving Theſſalonians, *publiſh* in foreign countries *concerning us, what ſort of entrance we had to you, and how ye turned to God from idols, to ſerve the living and true God.* We may therefore ſuppoſe, that when Paul found the Jews averſe to his doctrine, he left the ſynagogue, and preached to the idolatrous Gentiles; with whom he had great ſucceſs, not only on account of his miracles, but on account of his diſintereſtedneſs. For neither he nor any of his aſſiſtants, all

all the time they were in Theſſalonica, took the leaſt reward, either in money or goods, from their diſciples; but wrought with their hands; and by the profits of their labour, maintained themſelves without being burdenſome to any perſon, 1 Theſſ. ii. 9. None of the Theſſalonians, therefore, could ſuſpect, that Paul and his aſſiſtants had come to make gain of them, by converting them to the Chriſtian faith.

The great ſucceſs which Paul had at Theſſalonica, in converting the idolatrous Gentiles, raiſed the indignation and envy of the unbelieving Jews to ſuch a pitch, that they hired (των αγοραιων τινας ανδρας πονηρȣς) certain diſſolute fellows who frequented the market-place. Theſe, Acts xvii. 5. *gathered a company, and ſet all the people in an uproar, and brake into the houſe of Jaſon*, with whom the apoſtle and his aſſiſtants lodged, *and ſought to bring them out to the people*, probably with an intention to put them to death in the tumult. 6. *And when they found them not, they drew Jaſon, and certain brethren unto the rulers of the city, crying, theſe that have turned the world up ſide down* with their new doctrine *are come hither alſo:* 7. *Whom Jaſon hath received; and theſe all do contrary to the decrees of Cæſar, ſaying, that there is another king, one Jeſus:* alluding I ſuppoſe, to Paul's doctrine concerning the lordſhip, or univerſal dominion of Jeſus, which they pretended was inconſiſtent with the univerſal lordſhip of Cæſar: and the rather, that ſome time before this, it had been decreed at Rome, that no perſon within the bounds of the empire, ſhould aſſume the title of *king*, without the emperor's permiſſion.—In uttering this calumny againſt the Chriſtian preachers, that they were ſetting up Jeſus as a king in oppoſition to the emperor, the Jews imitated their brethren in Judea, who to enrage Pilate againſt Jeſus, accuſed him of calling himſelf *the King of the Jews*. In both inſtances theſe malicious men, out of ſpite to Jeſus, renounced the then moſt ſacred article of their national faith: For in Judea the chief prieſts publicly diſclaimed all expectation of the coming of their *king Meſſiah*, by crying *we have no king but Cæſar*. In like manner at Theſſalonica the Jews, enraged againſt Paul for affirming that Jeſus was *the Chriſt*, accuſed him of ſetting up another king different from Cæſar, and urged their accuſation with ſuch

clamour and bitternefs, Acts xvii. 8. *That they troubled the people, and* (πολιταρχας) *the rulers of the city, when they heard thefe things.* But when the rulers underftood, that the king of whom Paul fpake, was no king on earth, neither claimed any temporal dominion, 9. *They took fecurity of Jafon, and of the others,* that they would behave as good fubjects, *and let them go.* This liberal conduct of the rulers of Theffalonica, reftrained the malice of the Jews for that time. But the brethren fearing fome new tumult might arife, thought it prudent, 10. *To fend Paul and Silas,* and I fuppofe Timothy alfo, (ver. 15.) *away by night to Beræa,* a populous city in the neighbourhood.

Luke has not told us what time Paul and his affiftants fpent at Theffalonica. But there are circumftances mentioned in the apoftle's epiftles, from which we may infer that they fpent fome months in planting the church there: fuch as, that during his abode at Theffalonica, he received money twice from the Philippians, (Philip. iv. 15.) and communicated the fpiritual gifts to the brethren in plenty, (1 Theff. v. 19.) and appointed (προισαμενες) *prefidents* or rulers, ftatedly to exercife the miniftry among them, (1 Theff. v. 12.) having formed them into a regular church: all which implies, that he abode a confiderable time in this city.

In Beræa, Paul and his Affiftants preach the Gofpel to the Jews with great Succefs; but the unbelieving Jews come from Theffalonica and ftir up the People againft them. Paul goes to Athens.

On their arrival in Beræa, Paul and Silas, notwithftanding the evil treatment they had experienced in Theffalonica, went into the fynagogue and preached Chrift, Acts xvii. 11. *Thefe* Jews *were more noble,* they were of a more excellent difpofition, *than thofe in Theffalonica, in that they received the word with all readinefs of mind, and fearched the fcriptures daily, whether thefe things were fo,* namely, the things which Paul preached, concerning the fufferings and refurrection of the Chrift, ufing great candour and impartiality in the fearch. 13. *Therefore many of them believed; alfo of the honourable women which were Greeks,*

Greeks, that is, *profelytes;* for fo the word is commonly ufed by Luke; *and of the men not a few.* Thus a numerous church was gathered in Beræa likewife, confifting both of the Jews and of the Gentiles; but efpecially of the Gentiles. For many of the Grecian ladies had Jewifh flaves, by whom they were taught to worfhip the true God, and to frequent the fynagogue, where they heard Paul preach, and were converted; and after their converfion, were inftrumental in perfuading their hufbands to hear the gofpel. So that many of them likewife believed.

While the apoftle was thus fuccefsfully preaching the gofpel at Beræa, he often recollected with grief, That he had been obliged to leave Theffalonica, before the brethren there were fully inftructed: That being new converts, they were ill fitted to fuftain perfecution and affliction for the word: And that his enemies might impute his flight, either to want of affection for his difciples, or to cowardice. For they might allege, that he was afraid to appear before the rulers and men of learning in Theffalonica, being confcious that he was not able in their prefence to defend the doctrines which he had preached. Thefe confiderations made fuch an impreffion on Paul's mind, that once and again while in Beræa, he had refolved to return to Theffalonica, to ftrengthen the difciples and to defend the gofpel; but Satan hindered him, by filling the hearts of the unbelieving Jews of Theffalonica, (1 Theff. ii. 18.) with fuch malice againft the gofpel, that when they heard of its great fuccefs in Beræa, they came thither, Acts vii. 13. *And ftirred up the people*, the idolatrous multitude, againft Paul, whom no doubt they reprefented as an enemy of their gods. Wherefore the brethren, anxious for his fafety, had him privately conducted to Athens. But Silas and Timothy being lefs obnoxious to the Jews, remained at Beræa ftill. Neverthelefs, when the brethren who accompanied Paul to Athens departed, he fent an order by them 15. *To Timothy and Silas, to come to him with all fpeed;* becaufe he did not choofe, I fuppofe, to preach at Athens, without the aid of his fellow-labourers in the miniftry, who were now in Theffalonica, 1 Theff. iii. 1, 2.

At Athens Paul disputes daily in the Synagogue with the Jews, and in the Market-place with the Epicurean and Stoic Philosophers. They carry him to the Areopagus, where in a most elegant Oration he shews the Areopagites the Absurdity of the common Idolatry; but with little Success. He goes to Corinth.

Athens having now passed the zenith of her political splendor, was declining ever since the Romans, after conquering Greece, fixed the seat of their government at Corinth. Nevertheless its fame for learning was still as great as ever; for at the time Paul visited Athens, that city was full of philosophers, rhetoricians, orators, painters, statuaries, and of young persons who came to learn philosophy and the arts. But this sort of people being generally very idle, were great talkers, and had an insatiable curiosity; so that the character which Luke has given of the Athenians and strangers there, is perfectly just, Acts xvii. 21. *All the Athenians, and strangers who were there, spent their time in nothing else, but either to tell or to hear some new thing* —Further, Pausanius says, there were more images in Athens than in all Greece besides; and that they worshipped the gods more than all Greece. Well therefore might Paul tell the Areopagites, that *he perceived they were in all things,* δεισιδαιμονεστεροι, *very religious.*

The apostle, it would seem, had resolved not to preach in Athens till Timothy and Silas arrived. Yet when he saw the city wholly given to idolatry, he could no longer forbear. Acts xvii. 16. *Now while Paul waited for them at Athens, his spirit was stirred in him,* he felt great grief and indignation, *when he saw a city* in which learning and arts were carried to greater perfection, than any where else, (κατειδωλον) *full of idols* Wherefore, as there was a synagogue of the Jews in Athens, he went into it first, as his manner was, 17. *And disputed with the Jews, and with the devout persons,* or religious proselytes: for to them the gospel was to be offered, before it was preached to the Gentiles.

While Paul was thus employed, Timothy came from Beræa to Athens, and informed him that the idolatrous Thessalonians, displeased

difpleafed to fee fo many of their countrymen deferting the temples and altars of their gods, had joined the Jews in perfecuting the difciples, 1 Theff. ii. 14. On hearing this Paul thought it good to be left at Athens alone, (1 Theff. iii. 1.) and fent Timothy to Theffalonica, to eftablifh and comfort the brethren concerning their faith.

After Timothy's departure, Paul, Acts xvii. 17. *difputed in the market daily, with them that met with him.* 18. *Then certain of the Epicureans and Stoics encountered him; and fome faid, What will this babler fay? other fome, He feemeth to be a fetter forth of ftrange gods: Becaufe he preached to them Jefus, and the refurrection* of all mankind by Jefus. 19. *And they took him, and brought him unto Areopagus,* the court at Athens which judged of all matters pertaining to religion; and particularly the introduction of new gods; *faying, May we know what this new doctrine, whereof thou fpeakeft, is?* 20. *For thou bringeft certain ftrange things to our ears: we would know, therefore, what thefe things mean.* This courfe the Athenians took with Paul, not from the love of truth, but as the hiftorian obferves, ver. 21. from mere curiofity; as the event afterwards proved.—The apoftle being thus called to declare the new doctrine whereof he fpake, to an affembly confifting of fenators, philofophers, rhetoricians, and ftatefmen, willingly embraced the opportunity; and in a moft eloquent difcourfe, prepared his illuftrious auditors for receiving that doctrine, which appeared to them fo ftrange, by fhewing them the abfurdity of the commonly received idolatry, and by fpeaking on that delicate fubject, with an addrefs and temper, and ftrength of reafoning, which would have done honour to the greateft orators of Greece or Rome.

His difcourfe to the Areopagites, Paul introduced with a handfome compliment to the Athenians in general. He told them, that he perceived they were extremely religious; for left any God fhould be neglected by them, he found they had erected an altar to *the unknown God,* and from this he inferred, that it would not be unacceptable, if he fhould declare to them that God whom they ignorantly worfhipped: Acts xvii. 22.

Ye men of Athens, I perceive that in all things ye are (δεισιδαιμονεσεροι) *very religious.* 23. *For as I passed by and beheld* (σεβασματα) *the objects of your worship, I found an altar with this inscription: To the unknown God. Whom therefore ye ignorantly worship, him declare I to you.* (No. XXI.)—The true God, whom the apostle affirms the Athenians ignorantly worshipped, and the worship that is acceptable to him, he declared in the following manner. 24. *God who made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands.* God hath no need of temples to dwell in, seeing he hath made the world, and is the Lord or possessor of the universe. Ye therefore greatly err, in thinking that by erecting magnificent temples and images, and by consecrating them, ye draw God down into them, and prevail with him to reside among you in such a manner as to be present no where else. That vulgar notion is unworthy of men whose minds are improved by science, and who from God's having made the world, ought to know that his presence is not confined to temples made by men. 25. *Neither is worshipped with men's hands, as though he needed any thing.* Neither is the true God worshipped with sacrifices, and meats prepared by men's hands, if these things are offered to him as though he needed to be fed with the fruits of the earth, and with the flesh of beasts: and refreshed with the steams of sacrifices and incense. The truth is, *seeing he giveth to all*, whether men or beasts, *life and breath and all things*, it is evident that men can contribute nothing to his life or happiness.—26. *And hath made of one blood, all nations of men to dwell on the face of the whole earth.* By the liberal provision which he hath made, every where, of the necessaries of life, he hath from one man and woman, multiplied the human race, so as to form those different nations which cover the face of the whole earth. How then can ye fancy that he himself needs to be lodged, and clothed, and fed by men? *And hath determined the times before appointed, and the bounds of their habitation;* also he hath assigned to each of these nations, their times of existence, and the particular countries they were to inhabit, according as he had before appointed these things. By all which he shews, that he governs the world by a most wise providence, contrary to what

you

you Epicureans teach; and alſo that his government is moſt free, contrary to the doctrine of the Stoics.—This moſt wiſe and free government of the nations of men, God carries on through all ages, for this purpoſe, 27. *That they ſhould* be led *to ſeek the Lord, if haply they might feel after and find him*; (και τοι γε) *and truly indeed, he is not far from any one of us.* Though he be not the object of men's ſenſes, it is no difficult matter to find God; becauſe he is not far from any one of us. 28. *For* the ſtructure of our body, and the union of our ſoul to that exquiſite piece of material mechaniſm, together with the noble faculties of our ſoul wherein we reſemble God, and the admirable end for which this wonderful compoſition of ſoul and body is formed, affords to every man, not only an idea, but a proof of the divinity reſiding within him, ſupporting and animating him: So that it may truly be ſaid, *in him we live, and move, and have our being, as one of your own poets* (Aratus) *hath ſaid.*—Who alſo hath added another ſentiment, equally juſt and ſtriking: That *we are his offspring* in reſpect of the reaſon, and intelligence, and other mental powers ſimilar to his, which we poſſeſs—29. *Foraſmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto*, that is can be repreſented by, *an image of gold, or ſilver, or ſtone*, however curiouſly *graven by art and man's device*; becauſe ſuch things conveying no idea of mind, if they are likeneſſes of God, they repreſent him to be mere matter void of intelligence, than which nothing can be more impious.

The apoſtle having, in this manner, ſhewn the philoſophers of Athens, the groſs abſurdity of their idolatrous worſhip, concluded his oration with telling them, Acts xvii. 30. That *the times of this ignorance God winked at.* He allowed mankind to go on in their ignorance, without inſtructing them by meſſengers divinely commiſſioned; becauſe he meant to ſhew them experimentally, the inſufficiency of their own reaſon in matters of religion. *But now*, by meſſengers divinely authorized, *he commandeth all men every where to repent* of their ignorance, idolatry, and wickedneſs. And to perſuade them effectually to do ſo, he hath ſet before them the greateſt of all motives, that of a future judgment. 31. *Becauſe he hath appointed a day, in the*

which

which he will judge the world in righteousness, by the man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. The resurrection of Jesus from the dead, hath put the resurrection and judgment of all men, repeatedly declared by Jesus, beyond a doubt.—32. *But when they heard of the resurrection, some,* namely the Epicureans, *mocked, and others* more candid *said, We will hear thee again of this matter.* And having said this, they put an end to the apostle's discourse and to the assembly, without allowing him an opportunity of shewing how the resurrection of Jesus renders the resurrection and judgment of mankind probable, or of explaining the other fundamental doctrines of the gospel.—33. *And so Paul departed from among them,* astonished, no doubt, that men who professed wisdom, were so little able to discern truth. 34. *Howbeit some clave unto him and believed, among the which was Dionysius the Areopagite,* one of his judges, *and a woman* of some note *named Damaris, and others with them;* who it seems were the only persons Paul met with in this famous mart of learning, capable of seeing, and acknowledging the absurdity of the prevailing idolatry.

It is not said that Paul wrought any miracles at Athens: and the little success with which he preached, gives reason to suspect that he wrought no miracles there. Perhaps, in this he acted by divine direction, to try what reception the gospel would meet with, from learned and inquisitive men, when offered to them merely upon the footing of its own reasonableness. The truth is, if such an experiment was any where to be made, in order to confute those in after times, who should affirm that the general reception of the gospel in the first age, was owing not to miracles, but to the absurdities of heathenism, and to the reasonableness of the gospel-doctrine, Athens surely was the place where the trial could be made with most advantage, and Paul's oration in the Areopagus, was the discourse which should have convinced reasonable men. Nevertheless at Athens, where the human faculties were carried to the greatest perfection, the apostle was not able to convince his hearers of the folly of idolatry, nor of the reasonableness of worshipping the only living and true God, by purity of mind and goodness of life.

life. And therefore the gofpel, which taught thefe fublime truths, was rejected by the philofophers as unfit for the common people, and they remained as much attached to their errors as before.

After having fo unfuccefsfully preached to the philofophers and others in Athens, the apoftle judged it needlefs any longer to attempt, by natural means, the converfion of fuch a vain, unprincipled, frivolous people. And being allowed to ufe no other means, he left them as incorrigible, and went forward to Corinth, now become more confiderable for the number, the learning, and the wealth of its inhabitants, than even Athens itfelf.

At Corinth Paul preaches in the Synagogue. Timothy and Silas come to him from Theffalonica. He teftifies to the Jews that Jefus is the Chrift. He teaches in the Houfe of Juftus. Chrift appears to him in a Vifion. He writes his firft Epiftle to the Theffalonians. Then goes into Peloponnefus. At his return to Corinth, he writes his fecond to the Theffalonians. The Jews bring him before Gallio, who drives them from the judgment feat with difgrace. He goes, with Aquila and Prifcilla by fea, to Ephefus. Then fails to Syria.

Corinth was fituated on an ifthmus, or narrow neck of land which joined Peloponnefus to Greece. On the eaft fide of the ifthmus were the ports of Cenchrea and Schœnus which received the merchandife of Afia by the Saronic Gulph; and on the weft fide, the port of Lechæum received the merchandife of Italy, Gaul, and Spain by the Criffæan Gulph. Corinth being thus conveniently fituated for commerce foon became extremely rich and populous, and being feated on the ifthmus which joined Peloponnefus to Greece, it commanded both countries. In the courfe of the Achæan war the Roman conful Mummius burnt it to the ground; but Julius Cæfar rebuilt it after it had long lain in afhes. See Pref. to 1 Cor. Sect. 2.—When Achaia was made a Roman province, Corinth becoming the feat of government, foon regained its ancient celebrity in refpect of commerce

merce and riches, but eſpecially in reſpect of the number and quality of its inhabitants. For, at the time the apoſtle arrived, Corinth was full of learned men, ſome of whom taught philoſophy, rhetoric, poetry, and painting, others ſtudied theſe ſciences and arts, in ſo much that there was no city in Greece, where philoſophy and the fine arts, and learning, were carried to greater perfection than at Corinth; no city in which there were more men of a cultivated underſtanding. Theſe circumſtances rendered Corinth a fit ſcene on which to diſplay the light of the goſpel; becauſe if it proved ſucceſsful among a people ſo enlightened as the Corinthians, it would be a proof to after ages of the reality of the miracles by which, as the Chriſtian records affirm, the goſpel was eſtabliſhed in every country. It is true, but a few of the philoſophers and men of learning at Corinth embraced the goſpel. Nevertheleſs, if the apoſtle's miracles had been impoſtures, the philoſophers and other learned men being well qualified to judge of ſuch matters, would have detected them, and by ſo doing have ſtopped the progreſs of the goſpel in their city. Theſe were the reaſons which induced Paul to ſpend more than eighteen months in preaching at Corinth, from the time of his firſt arrival to his departure.

The character of the Corinthians being ſuch as I have deſcribed, it is natural to ſuppoſe that they would expect both learning and eloquence, in any perſon who pretended to inſtruct them.—The apoſtle, well apprized of this, addreſſed them at the firſt with great fear and trembling, as he tells us himſelf, (1 Cor. ii. 3.) in ſo much that Chriſt found it neceſſary to encourage him by viſion, in which he commanded him not to be afraid, but to ſpeak boldly, promiſing that many of the Corinthians ſhould believe the goſpel.

Paul, at his firſt coming to Corinth, Acts xviii. 2. *Found a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priſcilla, becauſe that Claudius had commanded all Jews to depart from Rome.* (No. XXII.) 3. *And becauſe he was of the ſame craft, he abode with them and wrought; for by their occupation they were tent-makers.* In his youth, Paul as was obſerved above, had been bred to that buſineſs. And it was of great uſe to him on many occaſions, particularly at this time: for

by

by the profits of his labour, he maintained himſelf all the while he abode in Corinth, without burdening the Corinthians in the leaſt. The ſame courſe he had followed ſome time before this, while he preached in Theſſalonica. 1 Theſſ. ii. 9. *Ye remember, brethren, our labour and toil. For night and day we wrought* for our own maintenance, *in order not to overload any of you, when we preached to you the goſpel of God.* And afterwards at Epheſus, and I ſuppoſe in many other places, he ſupported not only himſelf, but his aſſiſtants alſo, by the profits of his labour, as appears from what he ſaid to the elders of Epheſus, Acts xx. 34. *Ye yourſelves know, that theſe hands have miniſtered unto my neceſſity, and to them that were with me.* 35. *I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid it is more bleſſed to give than to receive.* Wherefore, not to ſpeak of the apoſtle's miracles, his diſintereſtedneſs in coming all the way from Judea, to communicate to the Greeks the knowledge of the true God, and of the way of ſalvation by Chriſt, muſt have made a ſtrong impreſſion on thoſe who were candid; eſpecially when they conſidered that their own philoſophers, communicated none of their knowledge without receiving a hire for ſo doing.

The Jews being very numerous in Corinth, Paul according to his cuſtom, began his miniſtry in the ſynagogue. Acts xviii. 4. *And he reaſoned in the ſynagogue every ſabbath day, and perſuaded the Jews and the Greeks,* (Ελληνας) the devout Gentiles; for ſuch only frequented the Jewiſh ſynagogue. His firſt converts at Corinth were Epenetus, and the houſehold of Stephanas, whom he calls *the firſt fruits of Achaia.* But whether they were Jews, or Gentiles, is hard to ſay. Only this we know, that his ſermons had little influence in converting many of the Jews.

About this time Timothy, after eſtabliſhing the brethren of Theſſalonica in their faith, to whom he had been ſent from Athens, left that city to join Paul at Corinth. In his way calling upon Silas, who was at Berœa, they travelled together to Corinth, where they found the apoſtle, and gave him the agreeable news, that the Theſſalonian brethern ſtood firm in the

faith,

faith, bare the perfecution of the unbelievers with exemplary fortitude, and entertained a grateful remembrance of their fpiritual father, 1 Theff. iii. 6. Thefe tidings filled the apoftle with joy, and encouraged him to deal more plainly with the Jews at Corinth, than he had hitherto done.—Acts xviii. 5. *And when Silas and Timothy were come from Macedonia, Paul was preffed in Spirit, and teftified to the Jews, that Jefus was the Chrift;* founding his teftimony upon arguments brought from the fcriptures, and upon the miracles which he wrought in confirmation of his doctrine, and upon the fpiritual gifts which he conferred upon thofe who believed. 6. *And when they oppofed themfelves* to this doctrine, *and blafphemed* Jefus, by affirming that he was not the Chrift, but an impoftor, *he fhook his raiment, and faid unto them, Your blood be upon your heads; I am clean:* (agreeably to God's declaration, Ezek. xxxiii. 8, 9) *from henceforth I will go unto the Gentiles:* I will no longer attempt to convert perfons who contemptuoufly put away the word of God from them, but I will preach the gofpel to the idolatrous Gentiles in this city. 7. *And he departed thence, and entered into a certain man's houfe named Juftus, one that worfhipped God, whofe houfe joined hard to the fynagogue.* Paul chofe to preach in the houfe of this religious profelyte, becaufe being near to the fynagogue, fuch of the Jews as were of a teachable difpofition, had thereby an opportunity of hearing him preach. Accordingly, while he preached in the houfe of Juftus, 8. *Crifpus, the ruler of the fynagogue, believed in the Lord with all his houfe; and many of the Corinthians,* the idolatrous inhabitants of the city, *hearing* him, *believed, and were baptized,* by Silas and Timothy I fuppofe: for the apoftle affirms, that he baptized none of the Corinthians, but Crifpus and Caius, and the houfehold of Stephanas.—Acts xviii. 9. *Then fpake the Lord to Paul by night in a vifion, Be not afraid, but fpeak, and hold not thy peace.* 10. *For I am with thee, and no man fhall fet on thee to hurt thee:* fpeak frequently and boldly; *for I have much people in this city;* I have in this city many who are difpofed to hear the gofpel, and who on hearing it will believe.—The apoftle thus encouraged by his mafter, 11. *Continued a year and fix months, teaching the word of God among them.*

Timothy, in the account which he gave of the Theſſalonian brethren, had told the apoſtle, That the perſecution againſt them raged more than ever; being carried on by the idolatrous Gentiles, as well as by the Jews: That while the rulers and the multitude uſed force in deſtroying the church, the philoſophers and the men of learning endeavoured to overthrow the goſpel itſelf by arguments: That the Theſſalonian brethren neverthe-leſs, had ſtood firm againſt every ſhock: And that they had a great deſire to ſee the apoſtle their ſpiritual father, to be comforted by him in their diſtreſs. Theſe tidings made St. Paul wiſh exceedingly to return to Theſſalonica; but the importance of the work in which he was engaged at Corinth, and the ſucceſs with which he was carrying it on, rendered it improper for him to depart. However, he ſupplied the want of his preſence in ſome meaſure, by writing to the Theſſalonians his firſt epiſtle, wherein he furniſhed them with a demonſtration of the divine original of the goſpel, to enable them to anſwer ſuch of the Grecian ſophiſts as attacked their faith with arguments. In that epiſtle alſo, he comforted thoſe who mourned the loſs of their dead relations, by foretelling Chriſt's return from heaven to raiſe the dead, and carry his faithful ſervants to the abodes of the bleſſed.—This by many is reckoned the firſt of all Paul's apoſtolical writings: and we may hold it to be ſo; unleſs we think his epiſtle to the Galatians was written from Antioch, a few months after the Council of Jeruſalem.

The year and ſix months which Paul is ſaid to have ſpent, ver. 11. *In teaching the word of God among them*, is not to be underſtood of the Corinthians alone; but of the inhabitants of Achaia alſo. For it is reaſonable to ſuppoſe, that the apoſtle occaſionally left Corinth, and went into the country of Peloponneſus, where there were many ſynagogues of the Jews, eſpecially in the chief cities; and having preached to the Jews and Gentiles in theſe cities, he returned again to Corinth. To this ſuppoſition we are directed by Paul himſelf; for he inſinuates that he preached in the region of Achaia, 2 Cor. xi. 10. And the inſcription of his ſecond epiſtle to the Corinthians, ſhews that he had made many converts in that country. For it runs thus: *To the church of God which is at Corinth, with all the ſaints which*

which are in all Achaia. Accordingly his return to Corinth from Peloponnefus, or fome other part of Achaia, is confidered by him as his fecond coming to Corinth. For he tells them, 2 Cor. xii. 14. xiii. 1. that he was then coming to them *the third time;* although in the hiftory of the Acts, there is no mention of his being at Corinth more than once, before he wrote his fecond epiftle to the church in that city.

It feems, when the letter to the Theffalonians was publicly read, fome who were not acquainted with the apoftle's manner of writing, inferred from certain expreffions in that letter, that the day of judgment was at hand. Impoftors alfo came to Theffalonica, pretending to bring from Paul himfelf the fame doctrine. This error occafioning great confufion among the Theffalonian brethren, with a total neglect of their worldly affairs, tidings thereof were brought to the apoftle at Corinth, after his return from the region of Achaia. Wherefore he wrote his fecond epiftle to the Theffalonians, to affure them that the day of judgment was not at hand; for that day was not to come, till there was a falling away firft, and the man of fin was revealed, whofe coming he there defcribes *.

Paul's great fuccefs at Corinth and in Peloponnefus, provoked the Jews to the higheft pitch of rage, when they found he led his converts to defpife the inftitutions of Mofes, by affuring them that they might be juftified and faved through faith in Chrift, without the ufe of thefe inftitutions. Wherefore in the year that Gallio, the elder brother of Seneca the philofopher, Acts xviii. 12. *was proconful of Achaia,* that is, about the end of A. D. 52. (being the xiith. of Claudius, fee No. VII.) *the Jews made infurrection with one accord againft Paul, and brought him before the judgment feat;* (all the Jews in Corinth joined in this affault;) 13. *Saying, this fellow perfuadeth men to worfhip God contrary to the law.* It feems Paul had taught, that the law of Mofes being now abrogated, men were no longer to worfhip

* As there is no mention in the fecond epiftle to the Theffalonians, of the infurrection at Corinth while Gallio was proconful, we may fuppofe that letter to have been written before the infurrection happened. I have therefore dated it accordingly.

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God with facrifices and wafhings and other bodily fervices, but in fpirit and in truth. And this manner of worfhip being deemed contrary to the law of Mofes, the unbelieving Jews, in a tumultuous manner, brought Paul the promoter of it, before the proconful, in order to have him punifhed as one who, in prefcribing a worfhip contrary to the law of Mofes, had acted contrary to the laws of the empire, which tolerated the Jews in the exercife of their religion.—14. *But when Paul was now about to open his mouth, Gallio,* fenfible of the futility of the charge, would not allow him to make any reply: but himfelf faid to the Jews, *If it were a matter of wrong or wicked lewdnefs;* if ye accufed this man of any injury done to particular perfons, or of wantonly difturbing the peace of fociety; *O ye Jews, reafon would that I fhould bear with you.*—Acts xviii. 15. *But if it be a queftion* (περι λογȣ) *of a doctrine, and of names, and of your law;* if your accufation refpect opinions taught by Paul which ye think heretical; and whether the names of *the Chrift, and the Son of God* which he hath given to any one, ought to be given to that perfon; and whether all who worfhip the God of the Jews are bound to worfhip him according to the rites of your law, *look ye to it:* Thefe are matters which belong to yourfelves, and with which as a magiftrate I have no concern: *Therefore I will be no judge of fuch matters.* It feems Gallio knew that Paul had perfuaded fome of the idolatrous Corinthians to receive his opinions; but he wifely declined determining by any judicial fentence, what were their obligations in confequence of that alteration of their faith. At the fame time, it is plain he was not offended with Paul, for having turned many of the Corinthians from idols to ferve the true God. He knew the Jews had attempted to do the fame thing in various parts of the empire, though not with equal fuccefs. 16. *And he drave them from the judgment-feat.* 17. *Then,* after the court was ended, *all the Greeks,* difpleafed with the Jews for their turbulent perfecuting fpirit, *took Softhenes the ruler of the fynagogue,* who I fuppofe had fucceeded Crifpus, and who was the ringleader in this infurrection, although afterward, following the example of Crifpus, he alfo believed: *and beat him* with their fifts *before the judgment-feat,* while Gallio looked on, without hindering them: *Gallio*

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cared for none of those things: being pleased with the indignity done by the Greeks, to the chief magistrates of the Jews, whose malicious disposition he detested.

In this manner Christ, according to his promise, ver. 10. protected Paul against the rage of the Jews. The rulers likewise shewed no unfriendly disposition towards the disciples. And therefore Paul abode yet a good while at Corinth after the insurrection*.—Acts xviii. 18. *And then took his leave of the brethren and sailed into Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow.* (No. XIII.) They took ship at Cenchrea, the eastern port of Corinth, where Paul shaved his head, and thereby put a period to the duration of a vow, which he had made, perhaps on occasion of the great deliverance he had obtained, when the Jews made insurrection against him. But the ship in which they sailed having occasion to touch at Ephesus, Aquila and Priscilla remained there. 19. *But he himself entered into the synagogue, and reasoned with the Jews,* upon whom his discourse made such an impression, that ver. 20. *They desired him to tarry longer time with them.* However, as his vow made it necessary that he should offer the appointed sacrifices in Jerusalem, at the ensuing feast, which according to the general opinion was the passover, Acts xviii. 20 *He consented not.* 21. *But bade them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem.* In the mean time, perceiving there was a probability of preaching the gospel with success, both to the Jews and Gentiles in Ephesus, he promised to return. *I will return again to you, if God will: and he sailed from Ephesus.*

In this voyage the apostle met with no obstruction. We may therefore believe, that he landed at Cæsarea, in such good time as to keep the feast in Jerusalem according to his resolution, and complete his vow. Acts xviii. 22. *And when he had landed at Cæsarea,* &c.

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* The time the apostle abode at Corinth after the insurrection, I suppose is included in the year and six months, which he is said, ver. 11. to have spent *in teaching the word among them.* If the reader is of different opinion, the apostle must have spent more than a year and six months in teaching at Corinth.

CHAP.

CHAP. VI. *Paul's Hiſtory, from his landing at Cæſarea, to his going to Jeruſalem with the Collections for the Saints.*

As we ſhall have occaſion, in the courſe of the narration, to mention Cæſarea more than once, where Paul now landed after finiſhing his voyage from Epheſus, it will be proper to give ſome account of a city, which in thoſe days was ſo celebrated. —Anciently people who came to Jeruſalem by ſea, landed at *Joppa*. But the harbour being inconvenient, Herod the Great built one more commodious at Straton's tower, a town ſituated not far from Joppa, on an open bay. This harbour he made, by running a ſtrong mole into the ſea. He likewiſe enlarged and beautified the city with many edifices both public and private: particularly with a prætorium, a theatre, and an amphitheatre; in which latter, his grandſon Herod Agrippa was ſtruck with a mortal diſeaſe, for aſſuming the glory which belonged to God, Acts xii. 23. Withal to make this as like a Greek city as poſſible, he ſet up a Coloſſal ſtatute of Auguſtus, not inferior to that of Jupiter at Olympia; and named the city *Cæſarea*.—The beauty of Cæſarea, and the advantages which it derived from its fine harbour, induced the Roman governors of Judea to reſide there, rather than at Jeruſalem. Accordingly in the courſe of Paul's hiſtory, we ſhall find him impriſoned in that city, and during his impriſonment, brought before Felix and Feſtus, the governors of the province.

Paul, having viſited the Churches of Jeruſalem and Antioch, goes through Galatia and Phrygia. While he is thus employed, Apollos comes to Epheſus.

After landing at Cæſarea, Paul went up to Jeruſalem, and ſaluted the church. But as there was no need of his labours in a city where there were ſo many apoſtles and chief brethren, he did not ſtay long, after keeping the feaſt, but went down to Antioch, where formerly he and Barnabas had laboured ſo ſucceſsfully in the work of the miniſtry. Acts xviii. 22. *And when he had landed at Cæſarea, and gone up and ſaluted the church,*

he went down to Antioch. 23. *And when he had ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia, in order, ſtrengthening all the diſciples.*—The apoſtle went at this time into the countries of Galatia and Phrygia by land, taking Syria and Cilicia of courſe in his way. And ſeeing we are told he went over all theſe countries *in order*, we may believe he did ſo for the purpoſe of viſiting every church, and receiving thoſe contributions, which in his former journey he had requeſted them to make for the ſaints in Judea, 1 Cor. xvi. 1.

While Paul was thus viſiting the churches of Galatia and Phrygia, there came to Epheſus a certain Jew named Apollos, a native of Alexandria in Egypt. This perſon having heard John Baptiſt preach, had become his diſciple, and was but imperfectly inſtructed by him in the way of the Lord. Apollos however being *mighty* in the ſacred writings of the Jews, went into the ſynagogue of Epheſus, and taught with great accuracy, what he knew concerning the Lord Meſſiah, whether from John's preaching, or from the ſcriptures. But Aquila and Priſcilla, who during Paul's abode with them, had improved themſelves in the knowledge of the goſpel, and who had been left by him at Epheſus, happening to hear Apollos, and obſerving that he poſſeſſed great goodneſs of diſpoſition, Acts xviii. 26. *took him and expounded to him the way of God more perfectly*, by informing him, that Jeſus of Nazareth was *the Chriſt* whoſe coming John had announced; and by aſſuring him that John had even pointed him out, as the Chriſt to his diſciples. Beſides, theſe well-inſtructed Chriſtians gave Apollos a particular account of the birth, doctrine, miracles, death, reſurrection, and aſcenſion of Jeſus; and informed him, that Jeſus had proved himſelf to be the Chriſt, not only by his miracles and reſurrection, but by his baptizing his diſciples with the Holy Ghoſt and with fire, as John had foretold.—Apollos having received this more perfect inſtruction in the Chriſtian faith, went with letters from the brethren to Corinth, where *he helped them much who had believed through grace.* 28. *For he mightily convinced the Jews, and that publicly, ſhewing by the ſcriptures that Jeſus was the Chriſt.* And, having occaſion to tarry ſome time at Corinth, he became ſo

zealous and useful a preacher there, that the fame of his labours reached the apostle, during his abode in Ephesus; and occasioned him, in the letter which he wrote from that city to the Corinthians, to say, 1 Cor. iii. 6, *I have planted, Apollos watered.*

Paul having travelled through Galatia and Phrygia, comes with his Assistants to Ephesus, where he confers the Holy Ghost on twelve of John's Disciples, preaches in the Synagogue, is opposed by the Jews, teaches in the School of Tyrannus, and works great Miracles. The Magicians burn their Books. He receives a Letter from the Corinthians, in Answer to which he writes his First Epistle to them. He is assaulted by the Craftsmen, and leaves Ephesus after having gathered a numerous church there.

While Apollos was at Corinth, Paul having passed through the conutry of Galatia and Phrygia, called, Acts xix. 1., *The upper coasts, came to Ephesus.* Who were his companions in his journey, Luke has not told us. But it appears that he had several. For Timothy and Erastus are called, ver. 22. *Two of them who ministered to him.* Timothy was Paul's constant attendant: and Erastus was the chamberlain or treasurer of Corinth, (Rom. xvi. 23.) who having early embraced the gospel, formed such an attachment to the apostle, that when he sailed from Corinth to Judea, he accompanied him: and from Judea he now returned with him to Ephesus. Or he may have met the apostle at Ephesus. Titus also was in Paul's train at this time: for he was the bearer of the first epistle to the Corinthians, which was written from Ephesus. Sosthenes, formerly a ruler of the synagogue in Corinth, but now a convert to the gospel, was with him likewise; for he joined him in writing that epistle. Caius too and Aristarchus, men of Macedonia, were also with Paul: for in the account given of the riot of Demetrius, they are mentioned as Paul's *companions in travel*, Acts xix. 29.

At this time Ephesus was the metropolis of the province of Asia, and an exceedingly populous city. For not to speak of

its native inhabitants, which were very numerous, a great concourse of ſtrangers always reſorted to Epheſus, ſome to worſhip the goddeſs Diana, whoſe rites were celebrated with great magnificence, in a temple erected to her there at the expence of all Aſia. others to learn the arts of ſorcery and magic, which were taught and practiſed at Epheſus with ſuch reputation, that the magical words or ſentences, uſed in the practice of ſorcery, had their name from Epheſus: being called, Εφεσια γραμματα, *Epheſian letters:* others came to proſecute law-ſuits, or to ſolicit offices from the Roman governor of the province, who had his reſidence there: others took Epheſus in their way to and from Europe: and others, after the manner of the eaſterns, abode their occaſionally for the ſake of commerce. See Pref. to Epheſ. ſect. 1.—Epheſus therefore being a place of ſuch general reſort, and the very throne of idolatry, ſuperſtition, and magic, the apoſtle, when he formerly left that city, reſolved to return and attack theſe impieties, in this their ſtrongeſt hold. Wherefore having diſcharged his vow in Jeruſalem, he made no ſtay there, nor even at Antioch; but, as was obſerved above, he travelled through Syria, and Cilicia, and the upper coaſts, as expeditiouſly as was conſiſtent with his purpoſe in viſiting thoſe countries; then came to Epheſus, where he abode three years, and gathered a very numerous church, the members of which were ſo dear to him, that *he ceaſed not to warn every one night and day with tears.* Acts xx. 31.

On his arrival, the apoſtle found certain diſciples reſiding at Epheſus, to whom he ſaid, Acts xix. 2. *Have ye received the Holy Ghoſt ſince ye believed? and they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt;* any effuſion of the Holy Ghoſt on the diſciples, whereby they are enabled to propheſy and work miracles. 3. *And he ſaid unto them* (εις τι) *with what then were ye baptized?* It ſeems, thoſe who were baptized by the apoſtles, commonly received the Holy Ghoſt after their baptiſm. *They ſaid to him, with John's baptiſm.* Upon this he took occaſion to ſhew him, that by John's baptiſm they had bound themſelves, 4. *to believe on him which ſhould come after him, that is on Chriſt Jeſus.* 5. *When they heard this, they were baptized in the name of the Lord Jeſus.* And after their baptiſm,

baptiſm, Paul laying his hands on them, 6. *The Holy Ghoſt came upon them, and they ſpake with tongues, and propheſied.* 7. *And all the men were about twelve.* Theſe brethren, being not only the firſt diſciples of Chriſt in Epheſus, but the firſt in that city who received the Holy Ghoſt, we may believe the apoſtle afterward ordained them elders of that church. If ſo, they may have been among the elders of Epheſus, who came to Miletus and received from Paul the pathetic exhortation recorded, Acts xx. 18—35.

Paul, after giving this ſignal proof of his apoſtleſhip, 8. *Went into the ſynagogue, and ſpake boldly for the ſpace of three months* (διαλεγομενος) *reaſoning and perſuading the things, which concern the kingdom of God;* that is, reaſoning in proof of the things which concern the goſpel-diſpenſation, and perſuading the Jews to believe theſe things. But the Jews, during this ſecond ſeries of preaching, perceiving the drift of his diſcourſes to be, to prove that men are juſtified by the goſpel, without obeying the law of Moſes, Acts xix. 9. *Divers were hardened, and believed not, but ſpake evil of that way, before the multitude* in the ſynagogue; repreſenting it as utterly ſubverſive of the revelations made by Moſes and the prophets. Wherefore, finding the Jews incorrigible, the apoſtle carried the diſciples away from the ſynagogue, and preached daily in the ſchool of one Tyrannus, a philoſopher, who either was himſelf converted, or hired his ſchool to the apoſtle to preach in it. 10. *And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia;* that *is*, in the province ſo called; *heard the word of the Lord Jeſus, both Jews and Greeks.* It ſeems the fame of the apoſtle's doctrine and miracles, brought multitudes to Epheſus from diſtant parts, and theſe by what they heard and ſaw being converted, preached the goſpel when they returned to their own cities, and founded thoſe churches which the apoſtle tells the Coloſſians, Chap. ii. 1. *had not ſeen his face in the fleſh.*

As Paul abode longer at Epheſus, than in any other city we read of, he wrought more and greater miracles there, than in any other city. Acts xix. 11. *And God wrought ſpecial miracles by the hands of Paul.* 12. *So that from his body, were brought unto the ſick* who could not conveniently be carried to him, *handker-*

chiefs (*n*) *and aprons* belonging to the fick, which had touched his body, *and the difeafes departed from them, and the evil fpirits went out of them.* In this refpect Paul was equal to Peter, whofe fhadow as he paffed by, overfhadowing the fick who were laid on couches in the ftreets of Jerufalem, cured them of their diftempers, Acts v. 15.—Wherefore it was owing to the multitude and greatnefs of Paul's miracles, that fo many of the inhabitants of Ephefus, and of the province of Afia, embraced the gofpel.

Paul's reputation was greatly increafed at Ephefus, by what happened to the feven fons of Sceva, one of the Jewifh chief priefts. Thefe men are called *vagabond Jews* and *exorcifts*, becaufe they ftrolled through the countries of the Leffer Afia, practifing that magic, which was in fuch vogue among the heathens. But when they came to Ephefus, hearing of the wonderful things which Paul performed in the name of Jefus, and perhaps feeing fome of them, they took upon them, in the name of Jefus, to expel an evil fpirit out of a poffeffed perfon.—But, Acts xix. 15. *The evil fpirit anfwered, Jefus I know, and Paul I know;* I know the authority and power of Jefus and Paul, and am ready to obey them; *But who are ye?* Acts xix. 16. *And the man in whom the evil fpirit was, leapt on them, and overcame them, and prevailed againft them, fo that they fled out of that houfe, naked and wounded. This* acknowledgment of the divine authority of Jefus and Paul, made in the abfence of both, 17. *was known to all the Jews and Greeks alfo dwelling at Ephefus; and fear fell on them all, and the name of the Lord Jefus was magnified.* 18. *And many that believed*, ftrongly impreffed by what had happened, *came* to Paul *and confeffed*, that they had attempted to cure difeafes by charms, and other magical practices; *and fhewed their deeds:* the arts by which they had deceived the multitude. 19. *Many alfo of them who ufed* thefe *curious arts* of exorcifm, conjuration, and magic, now firmly believing the gofpel, *brought their books*, in which the different forms of incantation for different difeafes were prefcribed, the method of making thefe incantations was fhewed, the herbs and other medicines to be ufed with thefe incantations were pointed out, and the feafons for ufing them were fixed. *And burned thefe* books *before all*

men:

men : and they counted the price of them, and they found it fifty thouſand pieces of ſilver : (£. 7500 Sterling.) For theſe being books of medicine, as well as of ſorcery and magic, were of great value : eſpecially if, according to the faſhion of the times, they were written on parchment. Nevertheleſs the owners of them made a willing ſacrifice of them to truth and piety ; becauſe the arts themſelves being unlawful, it was not fit that the books which taught them, ſhould be in the poſſeſſion of any perſon whatever, Acts xix. 20. *So mightily grew the word of God, and prevailed.*

But, notwithſtanding this great ſucceſs, Paul had many enemies in Epheſus, who on ſome occaſion or other hurried him into the theatre, and forced him to fight with wild beaſts, 1 Cor. xv. 32. *If after the manner of men,* (εθηριομαχησα) *I have fought with wild beaſts at Epheſus.*—Some indeed underſtand this metaphorically, of certain dangerous conteſts which the apoſtle had with the unbelieving Jews, whom on account of their malice and rage he called *wild beaſts*, as he called the Cretians (*κακα θηρια*) *evil wild beaſts*, (Tit. i. 12.) on account of their idleneſs and gluttony. Yet I rather think this was a real combat ; becauſe the apoſtle ſeems to allude to ſuch a combat, 2 Cor. i. 8—19. For he tells the Corinthians, he was in ſuch danger that he paſſed the ſentence of death upon himſelf ; but *God delivered him from ſo great a death.* Beſide, the expreſſion *after the manner of men*, or the cuſtom which then prevailed among the Greeks, ſeems to imply that this was a real combat. For though, being a Roman citizen, he could not be adjudged to ſuch a puniſhment, he may have been forced to it by an enraged multitude. Further, as the apoſtle, in every city where he preached any length of time, had the ſame dangerous conteſts with the unbelieving Jews, as in Epheſus, there was no reaſon for mentioning his conteſts with the Jews in that city, more than any where elſe.

About this time, ſome of the family of Chloe, a Corinthian diſciple, happening to come to Epheſus, informed the apoſtle, that great diviſions had taken place in their church, (1 Cor. i. 11.) through the bad practices of a teacher, who had come recommended from Judea, and who affirmed that Paul was no

apoſtle ;

apoſtle; and who at the ſame time contradicted many of his doctrines. On ſuch an occaſion, Paul's preſence at Corinth, without doubt, was extremely neceſſary. But the buſineſs in which he was engaged at Epheſus, not permitting him to depart immediately, he ſent Eraſtus and Timothy into Macedonia, (Acts xix. 22.) and from thence to Corinth, to enquire into the ſtate ot the church there. And if they underſtood that the Corinthians were not wholly alienated from the apoſtle, they were to tell them he would come among them ſoon, to increaſe the ſpiritual gifts of thoſe who acknowledged his authority, and to puniſh with the rod all who perſiſted in their diſobedience, 1 Cor. iv. 17.

While the things above related were doing at Epheſus, the ſincere part of the Corinthian church, having heard of Paul's reſidence there, ſent three of their number to him with a letter, in which they aſked his opinion concerning the ſubjects of their diſſenſions. Theſe meſſengers arrived at Epheſus, not long after the departure of Timothy and Eraſtus: And from the account which they brought, the apoſtle entertained good hopes that the Corinthians might yet be reclaimed. Wherefore, to promote their reformation, he in anſwer to their letter, wrote his firſt epiſtle to the Corinthians; in which he endeavoured to heal their diviſions, reproved the faulty, explained and aſſerted the doctrines which the falſe teacher had impugned, and preſcribed rules for the orderly and edifying exerciſe of their ſpiritual gifts.—This epiſtle, the apoſtle ſent, not by the Corinthian meſſengers, Stephanas, Fortunatus, and Achaicus, but by Titus who accompanied them on their return. For he wiſhed to inform the Corinthians, of his great ſucceſs at Epheſus, by one who was an eye-witneſs of it. It was likewiſe proper that the perſon who carried his letter, ſhould bring him back word how it was received, and what effect it produced. And as Apollos was at Epheſus when Titus and the brethren departed, Paul propoſed that he likewiſe ſhould go to Corinth, in the perſuaſion that he might be of great uſe there. But Apollos declined it, (1 Cor. xvi. 12.) for reaſons, of which, at this diſtance of time, nothing but uncertain conjectures can be formed.

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The ſucceſs with which Paul turned the inhabitants of Epheſus from the worſhip of idols, being very great, the bigots and all who made gain of the eſtabliſhed idolatry, were alarmed; eſpecially one Demetrius, who made ſilver ſhrines* for Diana. Of theſe ſhrines, many were ſold to the inhabitants of Epheſus, and many to thoſe who came from diſtant parts to worſhip the goddeſs, ſo that great profits were made by thoſe who dealt in this commodity. But Demetrius perceiving, that there would be an end of the trade, if Paul's doctrine was ſuffered to ſpread, called together the men of like occupation, and ſaid to them, Acts xix. 25. *Sirs, ye know that by this craft we have our wealth.* 26. *Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſuaded and turned away much people, ſaying, that they be no gods which are made with hands;* Paul it ſeems had denied that the gods reſided in their images. 27. *So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana will be deſpiſed, and her magnificence will be deſtroyed, whom all Aſia and the world worſhippeth.* An inflammatory ſpeech of this kind, addreſſed to the ſuperſtition and avarice of the multitude, immediately produced the deſired effect. The craftſmen, and all who were employed about the temple of Diana, 28. *When they heard theſe things, were full of wrath, and cried out, ſaying, Great is Diana of the Epheſians.* 29. *And the whole city was filled with confuſion;* for the craftmen ran about the ſtreets, and gave the alarm to the multitude; *and having caught Caius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ran with one accord into the theatre,* intending no doubt to throw them to the wild beaſts uſually kept there. 30. *And when Paul would have en-*

* In the original it is ναους αργυρους αρτεμιδος, *ſilver temples of Diana,* i. e. repreſentations in miniature of the temple of Diana, and of the image which fell down from Jupiter. This repreſentation being ſet on an altar, or ſome other holy place, the door of it was opened, and the image ſtood or ſat in ſtate, in the view of the ſpectator who worſhipped it. The tabernacles of Moloch, mentioned Acts vii. 43. which the Iſraelites carried about in the wilderneſs, ſeem to have been things of the ſame kind with Diana's ſhrines.

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tered in unto the people, the diſciples ſuffered him not; becauſe if he had gone in, there would have been no reſtraining of the multitude. 31. *And certain of the Aſiarchs, who were his friends, ſent to him, deſiring that he would not adventure himſelf into the theatre.* 32. *Some, therefore, cried one thing, and ſome another; for the aſſembly was confuſed, and the more part knew not wherefore they were come together.* 33. *And they drew Alexander out of the multitude.* This I ſuppoſe was Alexander the copperſmith, who, though at that time Paul's diſciple, became afterwards a teacher of falſe doctrine, and his great enemy. This perſon, it ſeems, by embracing the goſpel had offended the Jews, who wiſhed to expoſe him to the enraged multitude, as one who was active in deſtroying the eſtabliſhed religion: *The Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.* 34. *But when they knew that he was a Jew,* conſequently an enemy to their religion, and to image-worſhip, *all with one voice, about the ſpace of two hours cried out, Great is Diana of the Epheſians.*—The rioters, by theſe violent outcries ſo long continued, having ſpent their rage, (ὁ γραμματευς) the proconſul's ſecretary, to whom the direction of the affairs of the city was committed, appeaſed the people; and ſaid to them, 35. *Ye men of Epheſus, what man is there that knoweth not how that the city of the Epheſians, is the temple keeper* * *of the great goddeſs Diana, and of the image which fell down from Jupiter?* 36. *Seeing then theſe things cannot be ſpoken againſt, ye ought to be quiet and to do nothing raſhly.* 37. *For ye have brought hither theſe men,* Caius and Ariſtarchus, *which are neither robbers of temples, nor yet blaſphemers of your goddeſs,* ſo ought not to be thrown to the wild beaſts, the puniſhment ye wiſh to inflict on them. 38. *Wherefore if Demetrius, and the craftſmen which are with him, have a matter againſt any man, the law is open.*—In this ſpeech, the ſecretary took hold on the multitude by their prejudices; for without ſpeaking any thing concerning Paul's doc-

* Νεωκορος, *qui templum purgat et ornat,* from κορειν, *verrere, ornare.* This title was given to thoſe cities which had the care of the games celebrated in honour of any god or goddeſs.

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trine, *that they be no gods which are made with hands*, he defired the Ephefians to confider, that their privileges as the keepers of the temple of Diana, and of her heaven defcended image, were fo univerfally acknowledged, that there was no danger of their lofing that honour, through any thing Paul had fpoken; and therefore they ought to be quiet, and to do nothing rafhly. He told them farther, that the men whom they had brought into the theatre, were not yet proved to be *either robbers of temples, or blafphemers of their goddefs*: Becaufe though they might have fpoken againft the images made by the craftfmen, they had faid nothing againft the image which fell down from Jupiter; and added, that if Demetrius and the craftfmen had thefe or any other crimes to lay to their charge, of which they could prove them guilty, the courts of law were open, where the matter might be fairly tried.—39. *But if ye enquire any thing concerning other matters, it fhall be determined in a lawful affembly*: if ye enquire, whether the temple of Diana or her worfhip be in danger, or what perfons or religions fhould be tolerated in the city, thefe are public matters, which fhould be determined in a lawful affembly, Acts xix. 40. *For we are in danger to be called in queftion* by the Romans, *for this day's uproar, there being no caufe*, no private injury done to any perfon, *whereby we may give an account of this day's concourfe*. 41. *And when he had thus fpoken, he difmiffed the affembly*, and fet Caius and Ariftarchus at liberty.

On this occafion it appears, that fome of the principal men of the city, had embraced the Chriftian doctrine; or were difpofed to do fo. For no lefs perfons than *the Afiarchs*, are faid to have been Paul's friends (ver. 31.) Thefe were the priefts of Diana, who had the care of the games celebrated in honour of that goddefs. (See Whitby's note on ver. 31.) For although they derived both dignity and profit from the eftablifhed idolatry, yet their found fenfe, their love of truth, and their attachment to good morals, led them to befriend Paul, in his arduous undertaking, of fpreading the knowledge of the true God, and of the way of falvation by Chrift. The proconful's fecretary, or, as others think, the town-clerk of Ephefus, declared likewife

that

that he had a good opinion of the Chriſtian preachers. They were neither robbers of temples, nor blaſphemers of Diana: Nay he told them plainly, that there was no cauſe for that day's uproar. We may therefore believe, that in preaching againſt the eſtabliſhed worſhip, Paul and his aſſiſtants had ſpoken nothing againſt Diana in particular, though their general doctrine ſtruck againſt all the heathen deities in the lump: and even that in ſpeaking againſt the eſtabliſhed idolatry, they had uſed a becoming decency of language. Wherefore, the ſecretary obſerving their prudence, entertained a good opinion of the cauſe they were engaged in. To theſe illuſtrious converts may be added, ſuch as had ſtudied magic, and who, on their becoming Chriſtians, burnt the books in which the ſecrets of their art were contained. For many of them, no doubt, were men of learning, and philoſophers. Wherefore, the church gathered at Epheſus, was not more conſiderable for the number, than for the quality of many of its members.

We are not told how long Paul remained at Ephéſus after the riot. It is ſaid indeed, Acts xx. 1. *After the uproar was ceaſed, Paul called unto him the diſciples, and embraced them for to go into Macedonia.* This, however, does not neceſſarily imply his immediate departure; as hath been ſhewn in the preface to Epheſians, ſect. 1. paragr. 4. The apoſtle therefore may have remained in Epheſus and its neighbourbood ſome months after the riot, to comfort the diſciples, and eſtabliſh the churches of Aſia, whoſe ſalutation he ſent in the concluſion of his firſt letter to the Corinthians. Beſide, from Paul's own account, it appears that he remained in the neighbourhood of Epheſus, waiting for the coming of Titus from Corinth. But Titus not arriving within the time appointed him, the apoſtle became impatient, and went forward to Troas in the hope of meeting with him there. But being diſappointed in that expectation alſo, he paſſed over into Macedonia, where at length Titus came to him, and gave him great joy, by the account which he brought him of the good diſpoſition of the Corinthians, as we ſhall ſee immediately.

Leaving Ephefus, Paul goes into Macedonia, where he writes his Second Epiſtle to the Corinthians, then proceeds to Greece to receive the Collections. In Corinth he writes his Epiſtle to the Romans, and returns to Macedonia in his Way to Jeruſalem, accompanied by the meſſengers of the Churches. At Philippi, Luke joins him as one of his attendants.

When Paul left Ephefus he went to Troas, in expectation of meeting Titus as he returned from Corinth.—2 Cor. ii. 12, 13. At Troas the apoſtle had great ſuccefs in preaching. Nevertheleſs he did not remain any time there, but paſſed over into Macedonia, being anxious to ſee Titus. While in Macedonia, he doubtleſs viſited the churches which he had planted at Philippi, and Theſſalonica, and Beræa; and all the other churches in that large and populous province. So the hiſtorian informs us, Acts xx. 1. *And when the uproar was ceaſed, Paul called to him the diſciples, and embraced them, and departed for to go into Macedonia.* Here, that he might wholly wean the Corinthians from the falſe teacher, Paul wrote to them his ſecond epiſtle, in the ſummer of the year 57, about five months after the date of his firſt letter. See No. VII.

In that ſecond letter Paul hath given us a ſhort account of his paſt ſufferings, which deſerves to be mentioned here; becauſe his ſufferings are the ſtrongeſt proofs of his firm belief of the doctrines and facts which he preached, and of the righteouſneſs of the cauſe in which he was engaged. From that account it appears, that he had been five times ſcourged by the Jews in their ſynagogues, and thrice beaten with rods by the Greeks and Romans: He had been once ſtoned, and left as dead, namely at Lyſtra; and three times ſhipwrecked. In one of theſe ſhipwrecks he had been a whole night and a day in the ſea. He had made many journies by land, in which he had encountered perils without number, in paſſing rivers, and from robbers, and from the unbelieving Jews, and from the Gentiles, and even from falſe brethren. Alſo, he had undergone much bodily fatigue, in working for his own maintenance, and for the maintenance of his companions, while they aſſiſted him in preaching. Laſtly, in the courſe of his many and long journies, he had endured

dured much watching, and hunger, and thirſt, and cold, and nakedneſs. 2 Cor. xi. 23 – 28.—But his trials did not end at this period. He lived nine or ten years after this, in which he ſuffered yet greater hardſhips, till at length he was put to death by Nero, for the teſtimony of Jeſus. Would any impoſtor have ſuffered ſuch a long courſe of evils, for the ſake of propogating a tale, the falſehood of which he was conſcious of?

Acts xx. 2. *And when he had gone over thoſe parts*, (Macedonia) *and had given them much exhortation, he came into Greece.* 3. *And there abode three months.*—In going through Macedonia, the apoſtle certainly received the collections which the churches made for the poor of the ſaints in Judea: And had thoſe fightings and inward fears of which he ſpeaks, 2 Cor. vii. 5. Perhaps alſo, it was on this occaſion that he preached the goſpel on the confines of Illyricum, as mentioned Rom. xv. 19.—During the three months the apoſtle ſpent in Greece, he received from the churches of Achaia, the money which they had collected for the ſaints, agreeably to his direction to the Corinthians, 1 Cor. xvi. 1, 2, 3.—At that time alſo, he wrote from Corinth his epiſtle to the Romans, (Rom. xv. 25.) of whoſe affairs he had heard from Aquila and Priſcilla. And having finiſhed all theſe matters, he propoſed to ſail directly into Syria. But the Jews, who had heard of the money he was carrying to Jeruſalem, and who beſides hated him as an enemy to their religion, lying in wait for him in Cenchrea, the eaſtern port of Corinth, where he was to embark, he changed his reſolution. So that avoiding Cenchrea, which was about nine miles from Corinth, he returned by land through Macedonia, in ſuch time that he left Philippi after the days of unleavened bread, and ſo began his voyage into Syria. Acts xx. 6.

From 2 Cor. viii. 23. ix. 4. it appears that before the apoſtle went into Greece, the Macedonian churches had appointed ſome of their moſt eſteemed members, to accompany him to Jeruſalem, to aſſiſt him in making their preſent acceptable to the Jewiſh believers, and to witneſs the delivery of it. This they did at the particular requeſt of Paul himſelf; (1 Cor. xvi. 3, 4.) who in this affair, wiſhed to place his own conduct above all ſuſpicion of fraud: And the rather, becauſe the money intruſted to him,

him amounted to a great ſum.—At that time likewiſe, the meſſengers whom the churches of Galatia, Lycaonia, and Aſia, had commiſſioned for the ſame purpoſe, were with him in Macedonia. Wherefore, ſeeing his firſt intention was to ſail into Syria from Corinth, (Acts xx. 3.) after receiving the collections from the churches of Greece, all theſe meſſengers muſt have accompanied him from Macedonia into Greece, (2 Cor. ix. 4.) And when he altered his purpoſe, on account of the lying in wait of the Jews, they no doubt came back with him into Macedonia.—Their names, and the names of the churches whoſe meſſengers they were, we have Acts xx. 4. *And there accompanied him* in his return through Macedonia *into Aſia, Sopater of Beræa, and of the Theſſalonians Ariſtarchus and Secundus;* (Theſe are the Macedonians of whom he ſpeaks, 2 Cor. ix. 4.) *and Caius of Derbe,* the perſon who with Ariſtarchus was hurried into the theatre at Epheſus during the riot; *and Timotheus: and of Aſia Tychicus and Trophimus.* This latter being an Epheſian, I ſuppoſe the former was of the ſame city alſo, Acts xxiii. 29.—Titus is not mentioned in this catalogue, nor Jaſon, nor Lucius; yet from the epiſtle to the Romans, which, as abovementioned, was written at Corinth, we know they alſo were with Paul there, (Rom. xvi. 22.) But whether they accompanied him into Syria is uncertain. It was not neceſſary that every church which made the collection, ſhould depute one of their number to attend the apoſtle to Jeruſalem. The churches of Galatia, who certainly made the collections, (1 Cor. xvi. 1.) and of Phrygia, and of Lycaonia, who were many in number, ſeem to have entruſted that buſineſs to Caius of Derbe, and to Timothy of Lyſtra. The churches of the province of Aſia may have done the ſame to Tychicus and Trophimus, the Epheſian meſſengers. The church at Philippi, ſeems to have committed its intereſt in the collections, to Ariſtarchus and Secundus, the meſſengers of the Theſſalonians. And as for the churches of Achaia, they ſeem to have ſent no meſſengers at all, though expreſsly invited to do it, (1 Cor. xvi. 3, 4.) but to have intruſted their preſent to the apoſtle's care.

Paul, accompanied by the Meſſengers of the Churches, ſails from Philippi to Troas, where he raiſes Eutychus from the dead; after which he ſails to Miletus, and ſends for the Elders of Epheſus, whom he addreſſes in the moſt affectionate Manner.

On Paul's coming to Philippi from Corinth, he was accompanied by Luke, in his way to Syria. (No. XX.) But his other aſſiſtants, Titus and Timothy, with the meſſengers of the churches, went before him to Troas. This happened in the ſpring, A. D. 58. For we are told, (Acts xx. 6.) that Paul attended by Luke, *ſailed away from Philippi, after the days of unleavened bread,* that is, after the paſſover week was ended: *And came to Troas in five days, where we abode ſeven days.* They ſtaid theſe days in Troas, becauſe there was a numerous church in that city, and neighbourhood, gathered by Paul, who had preached there on different occaſions (Acts xvi. 8. 2 Cor. ii. 12.) —7. *And on the firſt day of the week, when the diſciples came together* from different parts *to break bread,* (No. XXIV.) *Paul preached unto them, ready to depart on the morrow: and continued his ſpeech until midnight.* On that occaſion the room where they met was ſo full of people, that they opened the windows to let in the air. But a young man named Eutychus, who ſat in a window, *falling into a deep ſleep, while Paul was long preaching, he ſank down with ſleep, and fell from the third loft, and was taken up dead.* Him Paul reſtored to life by a miracle, Acts xx. 11. *When he therefore was come up again, and had broken bread, and eaten* the Lord's ſupper, ver. 7. *and had talked a long while, even till break of day, ſo he departed.* In this inſtance, we have an example of the diſciples meeting in the night time, to celebrate the Lord's ſupper, to avoid giving offence to the heathens. And as they performed this rite with ſo much ſecreſy, it obtained from the heathens the appellation of the *Chriſtian myſteries,* which in a little time was adopted by the diſciples themſelves, I ſuppoſe to render their religion the more venerable in the eyes of the heathens.

From Troas Paul's company ſailed to Aſſos, a city to the ſouth of Troas. But he himſelf went thither by land, that be-

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ing alone for a while, he might employ himſelf in meditation and prayer.—Acts xx. 14. *And when he met with us at Aſſos we took him in, and came to Mitylene,* the chief city of the iſland of Leſbos, and paſſing Chios, Acts xx. 15. *The next* day *we arrived at Samos, and tarried at Trogyllium.*—There was a ſmall iſland of this name near to Samos, and oppoſite to a promontory of Ionia, called likewiſe *Trogyllium.* Between this iſland and promontory, there was a bay convenient for ſhips to anchor in.—*And the next day we came to Miletus,* a city of Caria ſouth of Trogyllium. 16. *For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: For he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt* *, knowing that a prodigious concourſe of Jews from the provinces, would be there as uſual, (Acts ii. 1.—5.) to celebrate that feſtival, and expecting to find among them many of his friends and acquaintance.—17. *And from Miletus he ſent to Epheſus,* which was about ten miles diſtant, *and called the elders of the church. And when they were come,* he ſpake to them that moſt pathetic diſcourſe, which the hiſtorian has accurately recorded, ver. 18.—35. and which, like the precepts of Moſes, deſerves to be written on the door-poſts of the houſes of the miniſters of the goſpel, that in going out and in they may have it continually in their view, and adjuſt their behaviour by it, as in a looking-glaſs. Having ended that admirable diſcourſe, Paul kneeled down and prayed, and did not part with the Epheſian elders without much weeping on their part. For they were extremely afflicted, becauſe he had ſaid, *they ſhould ſee his face no more.*

Paul and his Company looſing from Miletus, ſail to Syria, and land at Tyre, where they abide ſeven Days: From Tyre they ſail to Ptolemais, then go on foot to Cæſarea, where Paul lodges with Philip the Evangeliſt. They all go up to Jeruſalem to deliver the Collections.

Having parted with the elders of Epheſus, they looſed from Miletus and came to Coos. The day following they came to

* The feaſt of Pentecoſt was inſtituted in commemoration of the giving of the Law, on the 50th day after the firſt paſſover. It ſeems to have been the greateſt of all the Jewiſh feſtivals, and to have been more frequented than any of them, eſpecially by the Jews in the provinces.

 Rhodes,

Rhodes, and thence to Patara, a noted ſea-port town of Lycia. Here they went aboard a ſhip bound for Phœnicia; and having a proſperous voyage, they landed at Tyre*, where meeting with diſciples, they abode ſeven days. Theſe diſciples, Acts xxi. 4. *ſaid to Paul through the Spirit, That he ſhould not go up to Jeruſalem:* that is, by the Spirit of prophecy, foreſeeing the troubles Paul was to meet with in Jeruſalem, they adviſed him not to go thither. For if this had been a command of the Spirit, Paul muſt have obeyed it. But he knowing it to be their own advice only, founded on what they foreſaw, rejected it and departed. The Tyrian brethren perceiving him determined to go to Jeruſalem, they all accompanied him out of the city with their wives and children, till they came to the ſea-ſide, where, according to the cuſtom of the Jews, (No. XIX.) they kneeled down and prayed, then went aboard, and ſailed to Ptolemais, the ancient Accho, mentioned Judg. i. 31. Here they ſaluted the brethren: For the diſciples of Chriſt were now grown ſo numerous, as to be found in every city of any note. At Ptolemais they abode one day, after which they travelled by land to Cæſarea, where they abode many days with Philip the evangeliſt, one of the ſeven deacons.

The goſpel was firſt preached in Cæſarea by Philip, after he had baptized the Ethiopian eunuch, Acts viii. 40: but with what ſucceſs the hiſtorian hath not ſaid. He tells us, however, that ſoon after Philip had preached in Cæſarea, Cornelius, a centurion of the Roman legion ſtationed there, being ad-

* "Tyre, after its deſtruction by Nebuchadnezzar, recovered, as "foretold Iſai. xxiii. 17, 18. its ancient trade, wealth, and grandeur; "as it did likewiſe after a ſecond deſtruction by Alexander. It be- "came Chriſtian early, with the reſt of the neighbouring countries. "St. Paul himſelf found many Chriſtians there, Acts xxi. 4. It ſuf- "fered much in the Diocletian perſecution. It was an archbiſhop- "rick, under the patriarchate of Jeruſalem, with 14 biſhopricks "under its juriſdiction. It continued Chriſtian till it was taken by the "Saracens in 639, was recovered by the Chriſtians in 1124, but in "1280 it was conquered by the Mamalucs, and afterwards taken from "them by the Turks in 1516. Since that time it has ſunk into ut- "ter decay; is now a mere ruin; a bare rock; *a place to ſpread nets* "*upon*, as the prophet Ezekiel foretold it ſhould be, chap. xxvi. 14." B. Lowth on Iſa. xxiii. 17. 18, who cites his authorities.

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monifhed by an angel to fend to Joppa for Simon Peter, who would tell him what he ought to do, Peter came and preached the gofpel to him and to his friends, and converted them to the faith. Thus, the foundations of a Chriftian church were early laid in Cæfarea, which being vifited from time to time by Philip and other infpired teachers, foon became very numerous.—At the time Paul came to Cæfarea in his way to Jerufalem, Philip feems to have refided there with his four daughters, who were propheteffes. For Luke tells us, he abode with Philip many days: and doubtlefs became acquainted with the brethren in Cæfarea, who we may believe vifited him, and did him all the friendly offices in their power, during his two years imprifonment in their city.—In later times Cæfarea was a bifhoprick, which in the 4th century was held by Eufebius, the celebrated ecclefiaftical hiftorian.

While the apoftle abode with Philip in Cæfarea, a prophet named *Agabus*, the fame who had foretold the famine which happened in the days of Claudius, (Acts xi. 28.) came from Jerufalem, Acts xxi. 11. *And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and faid, Thus faith the Holy Ghoft, So fhall the Jews at Jerufalem, bind the man that owneth this girdle, and fhall deliver* him *into the hands of the Gentiles.* When Paul's company, and the brethren of Cæfarea heard this, being ignorant that this and the former prediction, were intended not to hinder Paul from going to Jerufalem, but to make him the more courageous, by fignifying to him beforehand what was to befal him, (Acts xx. 22, 23.) and that he was not to be put to death in Jerufalem, they joined in earneftly intreating him not to go up. But he replied, Acts xxi. 13. *What mean you to weep, and to break mine heart. For I am ready, not to be bound only, but alfo to die at Jerufalem, for the name of the Lord Jefus.* 14. *And when he would not be perfuaded, we ceafed, faying, The will of the Lord be done.*—And fo they all went up to Jerufalem, having in their company fome of the brethren of Cæfarea, together with one Mnafon of Cyprus, an old difciple who lived in Jerufalem, and with whom Paul and his company were to lodge. For in thofe days there were no inns for the accom-

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modation of travellers, as with us.—Acts xxi. 17. *And when we were come to Jerufalem, the brethren gladly received us.*

Chap. VII. *Paul's Hiftory, from his Arrival at Jerufalem with the Collections for the Saints in Judea, to his Imprifonment in Cæfarea.*

It feems the apoftle performed his voyage to Syria fo expeditioufly, that, after finifhing it, he could fpend feven days in Tyre, and many days at Cæfarea, and yet go to Jerufalem in time to celebrate the Feaft of Pentecoft: for he had left Macedonia with a fixed purpofe fo to do. (Acts xx. 16.) And there is no reafon to think he did not accomplifh his defign.

Paul, with the Meffengers of the Churches, go in to James and the Elders, to whom Paul gives an Account of the Succefs of his preaching to the Gentiles. The Collections made for the Saints in Judea, are delivered to the Elders by the Meffengers of the Churches.

The day after their arrival at Jerufalem, Paul, with the meffengers of the churches, Acts xxi. 18. *Went in to James; and all the elders* of the church of Jerufalem *were prefent.* 19. *And when he had faluted them, he declared particularly what things God had wrought among the Gentiles by his miniftry.*—In the account which Paul gave of his miniftry to James and to the elders, he declared that many of the idolatrous Gentiles in all the great cities of the Leffer Afia, Macedonia, and Greece, had embraced the gofpel; and fpake of the churches which he had planted in thefe cities, and of the gifts of the Holy Ghoft, which by his miniftry God had communicated to the believers in every church. Moreover, in that account we may be fure he did not forget to mention the liberal collections which the churches of the Gentiles through Afia and Europe, had made for the poor of the faints in Judea, and which they had fent by his hands, as a teftimony of their gratitude for the knowledge of the true God communicated to them by men of their nation. Thefe collections

lections Paul, no doubt, now delivered, in presence of the messengers of the churches, to James and to the elders, to be by them distributed to the poor of the Jewish Christians, who by that expression of the good-will of the Gentile believers, ought to have been disposed to think favourably of them as their brethren.

Paul goes into the Temple, to assist some of the Brethren to discharge a Vow they were under. The Jews from the Provinces excite the Multitude to kill Paul. He is rescued by Lysias the Chief Captain. From the Stairs of the Castle he gives the People an Account of the Manner in which he was converted to Christianity.

The Jews at Jerusalem, before Paul's arrival, having heard a false report of his teaching the Jews which were among the Gentiles, Acts xxi. 21. *To forsake Moses, saying, That they ought not to circumcise their children, neither to walk after the customs,* James and the elders shewed him the propriety of his giving satisfaction on that head to the many thousands of the Jewish believers in Jerusalem, who were all zealous of the law, and who on the news of his arrival, would come together to inquire into the matter. For this purpose, they advised him to assist four of the brethren who were under a vow, to discharge the same. And to shew his attachment to the law, they proposed that he should be himself at the charges necessary thereto. (No. XXIII.) Acts xxi. 24. *That all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyself also walkest orderly, and keepest the law.* To this measure Paul very willingly agreed. For he never taught the Jews in foreign countries to forbear circumcising their children, or to forsake the law of Moses. On the contrary, knowing that law to be the civil or political law of Judea, he always enjoined them to comply with its institutions, as the means of preserving their political rights and privileges; even as he enjoined the converted Gentiles to obey the good laws of the countries where they resided, 1 Cor. vii. 17. x. 20.—What he really taught concerning the law of Moses, was, That neither Jew nor Gentile could be saved by its institutions; which was the doctrine likewise of James,

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and of the elders, and of all the more intelligent members of the church of Jerusalem. For, to shew that they did not think obedience to the law of Moses necessary to men's salvation, James added on this very occasion, Acts xxi. 25. *As touching the Gentiles which believe, we have written and concluded, that they observe no such thing.*—But if the Gentiles were not to observe the law of Moses, obedience thereto could not be necessary to the salvation of any person; and therefore in recommending this measure to Paul, James and the elders had nothing in view, but to establish the duty which the Jews, as citizens, owed to the municipal law of their country. For it is well known, that in whatever country the Jews were settled, they still considered themselves as citizens of Judea, and observed the law of Moses, as far as it was possible for them to observe it out of Judea, and thereby kept themselves a distinct people from the idolatrous Gentiles, among whom they resided. Wherefore, if Paul had really taught the Jews in foreign parts, not to circumcise their children, and not to walk after the customs, he would have taught them to put an end to their political constitution, and to renounce their civil rights as Jews; than which nothing was farther from his intention.

Agreeably to the advice which Paul had received from James and the elders, Acts xxi. 26. *He took the men, and the next day purifying himself with them, he entered into the temple, to signify* to the priest *the accomplishment of the days of purification;* that is, their resolution to accomplish the seven days of purification; (ἑως ἑ) *even to the time that an offering should be offered for every one of them.* 27. *And when the seven days* of purification *were almost ended, the Jews which were of Asia,* where Paul had preached so long, and who were especially enraged against him, utterly disregarding this proof of his respect for the law *when they saw him* in the women's court of *the temple, stirred up all the people, and laid hands on him,* Acts xxi 28. *Crying out, Men of Israel help: This is the man who teacheth all men every where against the people:* (No. XXV.) by telling the Jews, that they ought not to circumcise their children, and by assuring them that they may be saved without becoming proselytes to Judaism; *and against the law, and this holy place,* by predicting that both are to be destroyed:

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and farther, brought Greeks alſo into the temple, and hath polluted this holy place. 29. *For they had ſeen before with him in the city, Trophimus an Epheſian* Gentile, *whom they ſuppoſed that Paul had brought into the temple.*

There was now in the city a prodigious confluence of Jews from foreign countries, who like Paul had come to the feaſt of Pentecoſt, Acts xxi. 30. *And all the city was moved, and the people ran together, and they took Paul and drew him out of the temple:* that is, out of the women's court into the court of the Gentiles, as one who had polluted the temple; *and forthwith the doors were ſhut.* 31. *And, as they went about to kill him, tidings came unto the chief-captain of the legion,* (No. XXVI.) *that all Jeruſalem was in an uproar.* This was the tribune Claudius Lyſias, who commanded the Roman garriſon ſtationed in the caſtle Antonia, hard by the temple. 32. *Who immediately took ſoldiers and centurions, and ran down unto them. And when they ſaw the chief-captain and the ſoldiers, they left beating of Paul.* Then Lyſias coming to him laid hold on him, and after the Roman manner ordered him to be bound with two chains to two ſoldiers, that he might not eſcape; *And demanded who he was, and what he had done?* 34. *And ſome cried one thing, and ſome another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle.* (No. XXVII.) 35. *And when he came upon the ſtairs* leading to the caſtle, *ſo it was that he was born of the ſoldiers for the violence of the people.* 36. *For the multitude of the people followed after, crying, Away with him.* But the ſoldiers halting on the top of the ſtairs, Paul begged of the chief captain permiſſion to ſpeak to him, *Who ſaid, Canſt thou ſpeek Greek?* 38. *Art thou not that Egyptian which before theſe days madeſt an inſurrection, and leddeſt out into the wilderneſs four thouſand men that were Sicarii?* (No. XXVII.) To this queſtion Paul replied, That he was a Jew born in Tarſus in Cilicia, and begged that he would ſuffer him to ſpeak to the people. 40. *And when he had given him licence, Paul ſtood on the ſtairs, and beckoned with the hand unto the people,* to ſhew that he was going to ſpeak to them. *And when there was made a great ſilence, he ſpake to them in the Hebrew tongue,* a diſcourſe, which Luke has recorded, Acts xxii. 1.—22.

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In that difcourfe Paul told the multitude, that he was verily a Jew, who, though born in Tarfus, had received his education in Jerufalem, according to the perfect manner of the law of the fathers: That having been inftructed by Gamaliel a Pharifee, and a celebrated doctor well known to the people, he was fo zealous of the law, that he perfecuted the way he was now engaged in, to death. And for the truth of what he faid, he appealed, ver. 5. to the high prieft, and to the whole eftate of the elders, who had given him letters to the fynagogues of Damafcus for that very purpofe. But, that when he came nigh to the city, Jefus himfelf appeared to him at mid-day, rebuked him for his folly, and brought him over to his caufe. And being ftruck blind by the brightnefs of Chrift's appearance, a difciple named Ananias came to him, reftored his fight, and baptized him. And afterward returning from Arabia to Jerufalem, Jefus appeared to him while he was in a trance in the temple, and ordered him to leave Jerufalem, becaufe he would fend him far hence unto the Gentiles. So that his preaching to the Gentiles was no fcheme of his, but was done by revelation from Jefus, who exprefsly commanded him to do fo.—But no fooner did Paul mention his preaching to the Gentiles, than the multitude, efpecially fuch of them as had come from Afia, perfectly enraged, cried out, Acts xxii. 22. *Away with fuch a fellow from the earth, for it is not fit that he fhould live.* 23. *And as they cried out, and caft off their clothes, and threw duft into the air,* 24. *The chief captain commanded him to be brought into the caftle;* and thinking him fome notorious malefactor, *bade that he fhould be examined by fcourging, that he might know wherefore they cried fo againft him.* But, to prevent this ignominy, Paul pleaded his privilege as a Roman whom it was unlawful to beat with rods, or even to bind with thongs in order to his being fo beaten. 27. *Then the chief captain came, and faid to him, Tell me, art thou a Roman? And he faid, Yea.* 28. *And the chief captain anfwered, With a great fum obtained I this freedom. But Paul faid, I was free born.* 29. *Then ftraightway they departed from him, which fhould have examined him* by fcourging.

Paul is brought before the Jewiſh Council. He declares himſelf a Phariſee. The Phariſees and Sadducees in the Council ſtrive with each other. The Soldiers go into the Council and take Paul from among them by Force. The Chief Captain commands the Council to accuſe him before Felix the Governor, in Cæſarea.

Lyſias, now that he underſtood Paul was a Roman, became the more anxious to know certainly what his crime was. And therefore on the morrow, Acts xxii. 30. *He looſed him from his bonds, and commanded the chief prieſts and all their council to appear.* It ſeems the chief prieſts had joined the multitude in their clamour againſt Paul, and had accuſed him of ſedition, with an intention to have him put to death; being exceedingly enraged againſt him for what he had ſaid concerning them on the ſtairs, as well as for having deſerted their ſervice, and gone over to the Chriſtians: *And brought Paul down* from the caſtle, *and ſet him before them* in their council.

The apoſtle, being thus placed at the bar of the council, looked ſtedfaſtly around on all the members preſent. And though many of them knew him well, having formerly employed him to perſecute the diſciples of Jeſus; yet conſcious of integrity even in that unrighteous courſe, as in the whole of his other conduct, he boldly ſaid to them, Acts xxiii. 1. *Men and brethren, I have lived in all good conſcience before God unto this day.* But that ſaying diſpleaſing the high-prieſt Ananias, as favouring, in his opinion, of falſehood and vanity, he commanded thoſe who ſtood by, Acts xxiii. 2. *To ſmite him on the mouth* in the manner Paſhur formerly ſmote the prophet Jeremiah. (Jerem. xx. 2.) But Paul, offended at the injury, replied, 3. *God ſhall ſmite thee, thou whited wall;* thou hypocrite; *for ſitteſt thou to judge me according to the law, and commandeſt me to be ſmitten contrary to the law,* which ſaith, thou ſhalt do no unrighteouſneſs in judgment? (Levit. xix. 15.)—And ſurely it was unrighteouſneſs in a judge, to order one not yet convicted of any crime, to be treated as if he had been already condemned; and that for no reaſon, but becauſe in beginning to make his defence, he had aſſerted the uprightneſs of his general conduct. Wherefore, Ananias having been

been guilty of injuſtice under the maſk of piety, certainly deſerved the rebuke which Paul now gave him.—But ſome preſent
4. *Said, Revileſt thou God's high-prieſt?*—5. *Then ſaid Paul, I wiſt not brethren that he was the high-prieſt. For it is written, Thou ſhalt not ſpeak evil of the ruler of thy people.* In affirming that he did not know Ananias to be the high-prieſt, Paul aſſuredly ſpake the truth. For both the Roman governors and the Jewiſh princes, had for ſome time paſt been in uſe to ſell the high-prieſthood to the beſt bidders; and ſometimes to depoſe the perſons in office, that they might have it to ſell anew. Wherefore, as Paul was but lately come from Greece, after five years' abſence, he may very well have been ignorant of Ananias's dignity, notwithſtanding he knew him perſonally. It is alleged indeed, that by his dreſs and ſeat in the council, Paul might have known Ananias to be the high-prieſt. But that does not ſeem probable; becauſe, having looked ſtedfaſtly on the council at his firſt coming in, he would by ſuch an excuſe have expoſed himſelf to ridicule, if Ananias could have been known to be the high-prieſt, either by his dreſs, or by his ſeat in the council.

Paul, ſeeing many ſitting round with whom he was perſonally acquainted, and knowing that ſome of them were Sadducees, and ſome of them Phariſees, Acts xxiii. 6. *Cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee; of the hope and reſurrection of the dead, I am called in queſtion:* meaning, that he was brought before them as a criminal, for preaching the reſurrection of Jeſus from the dead, as a proof of the reſurrection of all the dead at the laſt day.—The council hearing this account of the crime laid to his charge, 7. *There aroſe a diſſenſion between the Phariſees and the Sadducees; and the multitude was divided.—And there aroſe a great cry; and the Scribes that was of the Phariſees party aroſe and ſtrove* in the priſoner's defence, *ſaying, We find no evil in this man; but if a ſpirit or an angel hath ſpoken to him,* (ſo they interpreted what Paul had ſpoken to the multitude from the ſtairs concerning the appearing of Jeſus to him by the way: For they did not allow that the perſon whom they had crucified was really riſen from the dead,) *let us not fight againſt God.* The diſſenſion now became ſo great, that

that 10. *The chief captain fearing left Paul fhould have been pulled in pieces of them, commanded the foldiers,* who had fet Paul before the council, *to go down and take him by force from among them, and to bring him into the caftle.* At the fame time, he ordered his accufers to declare before the governor himfelf, what they had to fay againft the prifoner, (ver. 30.) becaufe he intended to remit the affair to his cognizance.

Jefus appears to Paul in the Night. The Jews confpire to kill Paul. The Chief Captain fends him to Cæfarea, efcorted by a ftrong Guard.

Acts xxiii. 11. *And the night following, the Lord Jefus ftood by him and faid, Be of good cheer Paul; for as thou haft teftified of me in Jerufalem, fo muft thou bear witnefs alfo at Rome.* 12. *And when it was day, certain* zealots *of the Jews banded together, and bound themfelves under a curfe, faying, That they would neither eat nor drink till they had killed Paul.* 13. *And there were more than forty who had made this confpiracy.* 14. *And they came to the chief priefts and elders,* who were of the fect of the Sadducees, and Paul's greateft enemies, telling them what they had done; and defiring them to afk the chief captain to bring Paul down to the council on the morrow, *as if to inquire fome thing more perfectly concerning him,* that they might have an opportunity of killing him by the way. But the confpiracy being made known to Paul by his fifter's fon, he fent him to the chief captain, who on hearing thereof, prudently fent Paul away to Cæfarea by night under a ftrong guard to Felix the governor, (No. XXIX.) with a letter, giving him an account of the whole affair from the beginning, and informing him that he had ordered the prifoner's accufers, to fay before the governor what they had to lay to his charge.—Lyfias's letter being delivered to the governor, Acts xxiv. 33. *They prefented Paul alfo before him.* 34. *And when the governor had read the letter, he afked of what province he was. And when he underftood that he was of Cilicia;* 35. *I will hear thee, faid he, when thine accufers are alfo come: And he commanded him to be kept in Herod's prætorium.* This was a hall which Herod built

built in Cæſarea for holding courts of judicature in, with apartments adjoining, in which the priſoners who were to be tried were confined.

Chap. VIII. *Paul's Hiſtory, from his Impriſonment at Cæſarea, to his Appealing to the Emperor.*

The High-prieſt and Elders with Tertullus, accuſe Paul before Felix. Paul denies the Crimes laid to his Charge, and gives an Account of his Faith.

It ſeems the commander of the horſemen who brought Paul to Cæſarea, was ordered on his return to inform the high-prieſt and the elders at Jeruſalem, of the day which the governor ſhould fix for hearing their accuſation, and for trying the priſoner. Wherefore, Acts xxiv. 1. *After five days Ananias the high-prieſt deſcended with the elders, and with a certain orator named Tertullus, who informed the governor againſt Paul.* This Roman orator, or barriſter, to perſuade the governor to puniſh Paul as a diſturber of the public peace, complimented him on the wiſdom and vigour of his adminiſtration, Acts xxiv. 2. *Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation*, &c. But in this the orator flattered the governor too much. For, although he had repreſſed the Sicarii and other robbers, he was himſelf a great oppreſſor of the nation, by the cruelty and injuſtice of his adminiſtration. (No. XXX.)—Having ended his fawning preface, Tertullus roundly affirmed, that Paul was 5. *A peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes.* But in this there was not a word of truth, except that Paul was a ringleader of *the Nazarenes;* a term of reproach which it ſeems was given to the diſciples of Chriſt, even in that early period.—6. *Who alſo hath gone about to prophane the temple*, by bringing heathens into it, *whom we took and would have judged according to our law.* By this the orator inſinuated, that as the Romans permitted the Jews to govern themſelves by their own laws, it was the governor's duty to maintain them in the poſſeſſion of that privilege, which he meant to tell him had been violated by the chief

captain;

captain; for he added; *The chief captain Lysias came upon us, and with great violence took him out of our hands.*—Lysias took Paul twice out of the hands of the Jews by force; once, when he delivered him from the enraged multitude who went about to kill him in the temple, Acts xxi. 32. and a second time when he took him by force out of the hands of the council, that he might not be pulled in pieces of them, Acts xxiii. 10.—Now as the Jews thought their law authorized them to punish notorious offenders in a summary manner, after the example of Phinehas, who without any trial or judicial sentence, killed Zimri and Cozbi in the act of transgression, Tertullus, I suppose, called the killing of Paul by the enraged multitude, in the supposed act of profaning the temple, *a judging* or punishing *him according to their law.* Or, he might give that appellation to the attempt of the council to pull Paul in pieces. Yet the manner in which he expressed himself, leads us to think that he rather meant the attempt of the multitude: *whom we took and would have judged.* For the council did not *take* Paul; but the chief captain placed him before them, merely to obtain certain information of the crimes which they laid to his charge; and by no means to judge and punish him, Acts xxii. 30. Whereas the multitude laid hold on Paul in the temple, and would have immediately punished him with death.—Tertullus's accusation of Paul, together with the circumstances by which he aggravated his accusation, were all mere fictions, of which he offered no proof whatever; only, Acts xxiv. 9. *The Jews*, namely, Ananias and the elders, *assented, saying, That these things were so.*

His answer to this accusation, Paul introduced, not by paying any fulsome compliment to the governor, after the barrister's example; but by saying, Acts xxiv. 10. *For as much as I know thou hast been of many years a judge unto this nation*, so canst not be ignorant of the affairs of the Christians, and of the temper of the Jews my accusers, *I do the more cheerfully answer for myself.*—Next, because the charge brought against him, was, That *he was a pestilent fellow, and a mover of sedition among all the Jews throughout the world.* He told the governor, That he had been only twelve days in Jerusalem, during which they had not found him stirring up the people any where. And boldly averred, that his

accufers could prove none of the things which they laid to his charge.—Only, as to his *being a ring-leader of the Nazarenes.* 14. *This I confefs unto thee that after the way which they call herefy, fo worfhip I the god of my fathers:* I worfhip the god of my fathers through the mediation of Chrift, which they call herefy, becaufe it renders the mediation of the Levitical priefts unneceffary in the worfhip of God. But this is no herefy; the Levitical fervices being prefigurations of the mediation of Chrift; and the prophets having exprefsly foretold the fame. And therefore in thus worfhipping God, *I believe all things written in the law and the prophets.* 15. *And have hope towards God, which they themfelves alfo allow, that there fhall be a refurrection of the dead, both of the juft and the unjuft.* All the Pharifees allowed the refurrection, hoping for it, as Paul did, upon the foundation of the promifes of God delivered by Mofes and the prophets. This was a very proper defence before a Roman magiftrate, who by the law of the empire was bound to allow every man to worfhip God according to the religion of his country. Acts xxiv. 16. (Εν τȣτω) *And on this account* that I believe the refurrection, *I exercife myfelf to have always a confcience void of offence towards God and towards men.* So that my principles do not lead to fedition.—And as to his *profaning the temple*, he faid, That 17. *After many years* abfence *he had come with alms to his nation, and offerings* to God, which he propofed to make, by affifting fome Nazarites to difcharge their vow: That with this intention he had gone into the temple: but it was not with any *multitude* attending him, *nor tumult* made by him. And yet the *Jews from Afia* laid violent hands on him, as if he had really prophaned the temple. 19. *Who ought to have been here before thee to object, if they had ought againft me.* But as they did not appear to make good their charge, it was plain they were confcious of having injured him by their accufation. And doubtlefs Felix fo underftood it.—Paul therefore called upon the chief priefts and elders, now his only profecutors, to fhew any evil deed that was proved againft him, while he ftood before the council: 21. *Except it be for this one faying, which I cried ftanding among them; Touching the refurrection of the dead I am called in queftion by you this day.* But as that was one of the great articles of the national faith, he

he could not be blamed, either for maintaining it, or for afferting that God had given a proof of it, in the refurrection of Jefus from the dead.

Acts xxiv. 22. *And when Felix heard thefe things*, the orator's accufation and the prifoner's defence, *having* by his long refidence in Judea *more perfect knowledge of* that *way* of worfhip, mentioned by Paul, ver. 14. or, a more perfect knowledge of Jefus and his difciples, than had been given him by the high-prieft and elders and their orator, he did not find any crime proved againft Paul: yet he did not acquit him, for fear of difpleafing the Jews, but, *He deferred them* till Lyfias fhould come down: as if he could have given better information concerning the pretended fedition.—In the mean time being fully convinced of Paul's innocence, he ordered that he fhould not be confined too clofely, but that his acquaintance fhould be allowed to vifit him: a liberty which we may believe the brethren of Cæfarea made good ufe of, during his long imprifonment in that city.

Felix, at the Requeft of his Wife Drufilla, fends for Paul, who gives them an Account of the Faith in Chrift. He reafons concerning Righteoufnefs, Chaftity, and a Judgment to come. Felix's Confcience is fo roufed that he trembles. When recalled from his Government, he leaves Paul in Bonds.

Paul's trial having occafioned much difcourfe in Cæfarea, Felix's wife Drufilla (No. XXX.) who was herfelf a Jewefs, and of the Jewifh religion, defired to hear him. Felix therefore fent for him, Acts xxiv. 24. *And heard him concerning the faith in Chrift;* heard him declare what the Chriftians believed concerning Jefus; namely, *that he is the Chrift*, or *Meffiah* long expected by the Jews; and that he was proved to be *the Chrift*, by God's raifing him from the dead.—Moreover, being well acquainted with the character and actions of his illuftrious hearers, the apoftle introduced fome other articles of the Chriftian religion, fuited to their particular cafe: For, ver. 25. *He reafoned of righteoufnefs* or juftice, a virtue highly neceffary in a ruler, *and of continence* or chaftity, againft which Felix and his lady had

greatly trefpaffed in their marriage, *and of a judgment to come*, at which great and fmall fhall anfwer to God for their actions.—His difcourfe was uttered with fuch energy, that Felix, who was a very corrupt governor, was exceedingly terrified *and trembled;* then difmiffed Paul faying, Acts xxiv. 25. *Go thy way for this time, when I have a convenient feafon I will call for thee.*—The apoftle's difcourfe however produced no alteration of conduct either in Felix or his lady. He continued his bad practices all the time his government lafted; and fhe trufting to her Privileges as a daughter of Abraham, paid no regard to what fhe had heard.—Felix indeed fent for Paul, as he promifed, *and communed with him*, not about the amendment of his life, but in hopes to receive money from him for releafing him: 26. and the rather that Paul, in his defence, had mentioned his bringing alms and offerings to his nation. However, his deliverance by money, not being attempted, for a reafon too obvious to be mentioned, Felix kept him in prifon the two remaining years of his government; and when leaving the province, did not releafe him; wifhing to pleafe the great men among the Jews, who earneftly defired to have Paul put to death.

Feftus fucceeds Felix in the Government of Judea. He fits in Judgment on Paul: Hears the Accufation of the Jews, and Paul's Defence: Then afks him if he would go up to Jerufalem, and be judged by him there. Paul appeals from Feftus to the Emperor.

Felix was fucceeded in the government of Judea by Porcius Feftus, who went up to Jerufalem three days after he landed at Cæfarea.—While Feftus was in Jerufalem, Acts xxv. 3. *the high prieft, and the chief of the Jews informed him againft Paul, and befought him.* 4. *And defired favour againft him.* (See ver. 15.) *that he would fend for him to Jerufalem, laying wait in the way to kill him.* Acts xxv. 5. *But Feftus* knowing their defign, *anfwered, that Paul fhould be kept at Cæfarea, and that he himfelf would depart fhortly thither;* and ordered them to go down with him, and accufe him there. Accordingly, the day after his arrival

arrival in Cæſarea, he ſat in judgment on Paul: and the Jews who had come from Jeruſalem ſtanding round, 7. *laid many and grievous complaints againſt Paul, which they could not prove:* (See ver. 18. 19.) 8. *While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Cæſar, have I offended any thing at all.* But Feſtus to gratify the Jews, aſked Paul if he would go to Jeruſalem and be judged by him, concerning theſe things, in the preſence of the chief prieſts and elders, who underſtood them much better than he did. To this Paul replied, That he was ſtanding at Cæſar's judgment-ſeat where, as being a Roman, he ought to be tried; That Feſtus knew he had done no wrong to the Jews; That if he was an offender, he did not refuſe to die: But that if he was innocent, it would be wrong, even in the governor to make a gift of his life to the Jews, by ſending him to Jeruſalem to be judged in the preſence of his inveterate enemies, who by their clamour and threatenings might oblige Feſtus to condemn him. Wherefore, to prevent that injury, Paul, as being a Roman citizen, appealed from Feſtus to Cæſar: (No. XXXI.) And by ſo doing, put a ſtop to any farther judicial procedure againſt his life in Judea. For after conferring with his council, (No. XIII.) Feſtus declared in the court, That Paul ſhould be ſent to Cæſar in conſequence of his appeal.

Chap. IX. *Paul's Hiſtory from the Time of his Appeal, to his embarking for Italy, to proſecute his Appeal before the Emperor.*

Feſtus gives an Account of Paul's Cauſe to King Agrippa, who deſires to hear Paul's Defence from his own mouth.

Not long after this, king Agrippa (No. XXXII.) and his ſiſter Bernice, came to Cæſarea to pay their reſpects to Feſtus, who had ſucceeded their brother-in-law Felix, in the province. Acts xxv. 14. *And when they had been there many days, Feſtus declared Paul's cauſe unto the king.* For as the crime of which he was accuſed, related wholly to the Jewiſh religion, in which the king was very knowing, Feſtus wiſhed to have his opinion upon it: and for that purpoſe began by telling him, That Felix

had left Paul in bonds, and that the chief priefts and elders at Jarufalem had defired him to condemn him: Acts xxv. 16. *To whom I anfwered, it is not the manner of the Romans, to deliver any man to die* till he is condemned after a fair trial. And therefore having fat in judgment upon him in Cæfarea, when his accufers ftood up, they did not lay any of thofe crimes to his charge *which I fuppofed.* 19. *But had certain queftions againft him of their own religion, and of one Jefus which was dead, whom Paul affirmed to be alive.* 20. *And becaufe I was in doubt about fuch queftions,* whether they were dangerous to the ftate and punifhable, and whether I was a competent judge of them, *I afked him if he was willing to go to Jerufalem,* where I could have the advice of perfons fkilled in the Jewifh religion, *and there be judged of thefe matters.* But he refufed to be judged there, and appealed to Cæfar.

Agrippa having heard thefe things, Acts xxv. 22. *Said unto Feftus, I would alfo hear the man myfelf.* This demand the king made, becaufe he was well acquainted with the religious tenets, difputes, and expectations of the Jews, and becaufe many wonderful things had been reported to him, concerning Jefus and his difciples. Perhaps alfo he may have remembred, how his father, who was a zealous Jew, had been fo difpleafed with this fect, as to put the apoftle James to death. But whatever was his reafon, he obtained his defire. Acts xxv. 22. *To morrow, faid Feftus, thou fhalt hear him.*

Paul is brought into the Place of hearing at Cæfarea, and makes his Defence before King Agrippa, Queen Bernice, the Ladies who attended her, the Tribunes, and the principal Inhabitants of Cæfarea.

Feftus accordingly performed his promife to the king. Acts xxv. 23. For *on the morrow, when Agrippa was come, and Bernice, with great pomp* of apparel, attendants, guards, &c. *and was entered into the place of hearing, with the Tribunes and principal men of the city, at Feftus commandment Paul was brought forth.* Then Feftus rifing up, made an elegant fpeech to the affembly, in which he declared, that at the former trial no crime

crime had been proved againſt the priſoner; but that having appealed to Cæſar, he had brought him forth, that after a ſecond examination, he might have ſomething more certain to write to the emperor, concerning the crimes laid to the priſoner's charge.

Acts xxvi. 1. *Then Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thyſelf.* Upon this, *Paul ſtretched forth the hand* to draw the attention of the aſſembly, and declared, He thought himſelf happy in being allowed to anſwer the accuſations of the Jews, before one ſo expert in the Jewiſh laws and religion, as the king. This he ſaid, becauſe if Agrippa expreſſed a favourable opinion of his doctrine before Feſtus and the Tribunes, it would be of great ſervice to the Chriſtian cauſe. Then in the hearing of this illuſtrious aſſembly, he called on all the Jews preſent, to bear witneſs (No. XXXIII.) That he had received his education at Jeruſalem, and had early profeſſed himſelf a Phariſee; That he now ſtood as a criminal, for teſtifying the reſurrection of Jeſus, and for believing that God will raiſe all the dead, as he promiſed to the fathers; ver. 7. *Unto which* happineſs, ſaid he, *our twelve tribes by ſerving God day and night hope to come:* That formerly, from a principle of conſcience, he was a great enemy to Jeſus of Nazareth and to his diſciples, Acts xxvi. 11. *And being exceedingly mad againſt them, he perſecuted them even unto ſtrange cities:* and in particular, he went to Damaſcus for that purpoſe, *with authority and commiſſion from the chief prieſts:* But that Jeſus himſelf appeared to him at mid-day, as he drew nigh to the city, and ſpake to him, and convinced him that he was riſen from the dead, as his diſciples affirmed: Moreover, Jeſus told him that he had appeared to him to make him a witneſs and preacher of his reſurrection: And that he now ſent him to the Gentiles, *to open their eyes*, &c. 19. *Whereupon O king*, having had this convincing evidence of the reſurrection of Jeſus, *I was not diſobedient to the heavenly viſion*, but preached firſt to the Jews *of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles.* But the Jews being enraged at me, for promiſing ſalvation to the Gentiles through Jeſus, without requiring them to obey the law of Moſes, they, 21. *Caught me*

in the temple, and went about to kill me. But God having preſerved me, 22. *I continue to this day witneſſing, both to ſmall and great,* that Jeſus of Nazareth is riſen from the dead, and that he is the Chriſt. And in affirming theſe facts, I ſay *no other things than thoſe which Moſes and the prophets did ſay* ſhould come; 23. *That the Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead,* to die no more, *and ſhould ſhew light to the people, and to the Gentiles;* ſo that, inſtead of being a conqueror, the Chriſt, according to Moſes and the prophets, was to be a teacher of true religion both to Jews and Gentiles.—When Feſtus the governor heard Paul ſpeak of Chriſt's ſhewing light to the Gentiles, he conſidered it as a mere chimera, produced in Paul's brain by his too great application to the ſtudy of the Jewiſh learning: And therefore he interrupted him, ſaying, Acts xxvi. 24. *with a loud voice, Paul thou art beſide thyſelf, much learning doth make thee mad.* Paul replied, *I am not mad, moſt noble Feſtus:* and appealed to the king, as fully acquainted, not only with the doctrine of Moſes and the prophets concerning the Chriſt, but with the miracles, death, and reſurrection of Jeſus. 26. *For this thing was not done in a corner.*—Then turning to Agrippa, he ſaid, 27. *King Agrippa, believeſt thou the prophets? I know that thou believeſt.* Paul knew Agrippa to be of the ſect of the Phariſees: For his father being a zealous Jew, had educated him in the Jewiſh religion, according to its ſtricteſt form. Acts xxvi. 28. *Then Agrippa ſaid to Paul, Almoſt thou perſuadeſt me to be a Chriſtian.* Paul's doctrine concerning Jeſus of Nazareth, appeared ſo conformable to the things written concerning the Chriſt, by Moſes and the prophets, and his teſtimony concerning the appearing of Jeſus to him by the way, was rendered ſo probable by the total alteration of his ſentiments and conduct, that Agrippa declared, he was almoſt perſuaded of the truth of the things which he affirmed concerning Jeſus.—On this new occaſion of vindicating himſelf, and the cauſe in which he was engaged, the apoſtle ſpake with ſuch effect, that the king, the governor, and the governor's council, ver. 31. *going aſide, talked between themſelves, ſaying, This man doth nothing worthy of death or of bonds.* After which which, Agrippa, not in the leaſt offended

with

with Paul for having ſpoken to him ſo freely, came forward, and, 32. *Said to Feſtus* in the hearing of the whole aſſembly, *This man might have been ſet at liberty, if he had not appealed to Cæſar.*—Paul's appeal however was perfectly proper at the time he made it, ſeeing Feſtus had ſhewn an inclination to gratify the Jews by propoſing to judge him in Jeruſalem. And now, although Agrippa with the conſent of Feſtus, had declared that Paul might have been ſet at liberty if he had not appealed to Cæſar, Paul very prudently did not withdraw his appeal, becauſe he foreſaw, that by the ſolicitations and threatenings of the chief prieſts and elders, Feſtus might be conſtrained, contrary to his inclination, to put him to death, even as Pilate formerly had been conſtrained, contrary to his conſcience, to put Jeſus to death.

Remarks on Paul's Defences before the Multitude, the Jewiſh Council, the Governors Felix and Feſtus, and King Agrippa.

Thus it appears, that, beſides the defence which Paul made from the top of the ſtairs to the multitude in Jeruſalem, he at four different times, before the higheſt courts of judicature in Judea, defended the goſpel and his own conduct in preaching it, in the moſt public manner: namely, 1. Before the Jewiſh council, conſiſting of the high-prieſt, the chief prieſts, the whole eſtate of the elders, and the Scribes; who all ſat as his accuſers.—2. Before Felix the Roman governor, at whoſe tribunal the high-prieſt Ananias, and the elders from Jeruſalem, were likewiſe his accuſers; and employed a Roman barriſter to plead againſt him.—3. Before Feſtus the governor, on which occaſion the Jews from Jeruſalem ſtood forth, a third time, as his accuſers.—4. Before king Agrippa, Bernice, the Tribunes, and the principal perſons of Cæſarea, with many others, in whoſe preſence Paul boldly aſſerted his own innocence, with ſuch a ſtrength of evidence, that both Agrippa and Feſtus declared he might have been ſet at liberty, if he had not appealed to the Emperor.

Now it is to be obſerved, 1. That at theſe different trials, although Paul was accuſed of *ſedition* and *hereſy*, and *the pro-*

fanation of the temple, it clearly appeared, that the only offences which with truth could be laid to his charge, were his being a ringleader of the fect of the Nazarenes; his joining them in affirming That Jefus, whom the rulers at Jerufalem had crucified, was rifen from the dead, and was thereby demonftrated to be both *Lord* and *Chrift;* alfo his worfhipping God through the mediation of Jefus who was now rifen from the dead.—Thefe things the chief priefts and elders conftrued into the crimes of fedition, herefy, and profanenefs, moft unjuftly. For though Paul affirmed that Jefus is *Lord*, this doctrine had no tendency to fedition, fince at the fame time he taught that Chrift's kingdom is not of this world. Next, as to his worfhipping God through the mediation of Jefus, it was no herefy, being agreeable to the doctrine of Mofes and the prophets. And with refpect to his having profaned the temple, it was a mere calumny, which had not the leaft foundation in truth.

2. At thefe different trials, the high-prieft and elders, who were all prefent, did not, either in their own council, or before the Roman governors, fo much as once attempt to contradict what Paul publicly and directly affirmed, concerning the refurrection of Jefus. And yet if his affirmation had been a falfehood, it might eafily have been difproved, as the refurrection of Jefus was faid to have happened in Jerufalem, where his accufers commonly refided.

3. At all thefe trials, Paul offered a proof of the refurrection of Jefus, which could not be gainfaid. He openly affirmed, that the chief priefts and all the Jews, knew that both by education and principle, he himfelf was at the firft a furious enemy of the Chriftians, and had perfecuted them to death. Nay, he told them, he did fo by authority and commiffion from themfelves: But that in going to Damafcus, to bring the Chriftians bound in fetters to Jerufalem, Jefus appeared to him in the way, and thereby convinced him that he was rifen from the dead; and ordered him to preach his refurrection both to the Jews and to the Gentiles. And having fo done ever after that, notwithftanding he thereby expofed himfelf to innumerable evils, all impartial perfons who heard him, muft have been

convinced, that ſo total a change of ſentiment and conduct, in a perſon of his acknowledged ſenſe and education, could not have happened, unleſs Jeſus had really appeared to him, as he conſtantly affirmed.

4. And laſtly, it deſerves particular notice, that theſe public defences, whereby the Chriſtian cauſe was ſo well eſtabliſhed, Paul would have had no opportunity of making, if the Romans had not governed in Judea at that time. For the injurious and violent diſpoſition, which the Jews on every occaſion diſplayed againſt the diſciples of Jeſus, would have led them to put Paul to death, at the firſt hearing, if the ſupreme power had been in their hands. We may therefore believe it was owing to the particular providence of God that Paul was apprehended and tried, while the Romans exerciſed the ſupreme power in Judea: For they all along behaved towards him, in a fair and impartial manner, as magiſtrates who had to anſwer for their conduct at the Imperial tribunal. So that at all his trials, he had an opportunity of ſpeaking freely in defence of the goſpel, and of his own conduct, in the hearing of his enemies, who were the chiefs of the Jews, and who had it in their power to contradict him, and no doubt would have contradicted him, if the things he affirmed had been falſehoods.—And though it may ſeem ſtrange, that when Paul's innocence was ſo clearly proved, and even acknowledged by his judges, he was not releaſed; it ſhould be remembered, that this failure of juſtice in the Roman magiſtrates, was owing to the powerful influence of the people of the country, to whoſe inclinations, governors who are ſtrangers, are obliged to ſhew too much regard, from political conſiderations.

CHAP. X. *Feſtus having determined to ſend Paul to Italy by Sea, with the other Priſoners who were to be judged by the Emperor, they all embark at Cæſarea with the Centurion and Soldiers appointed to guard them. Luke and Ariſtarchus go aboard with them, reſolved to accompany Paul to Rome. They are all ſhipwrecked on the Iſland of Melitè, where Paul works many Miracles.*

The apoſtle having, by appeal, transferred his cauſe to the Emperor, Feſtus determined to ſend him to Italy by ſea; and for

for that purpoſe delivered him, with certain other perſons who were alſo to be judged at Rome, to one Julius a centurion of the Italian legion. All theſe priſoners, with the ſoldiers who guarded them, went aboard a ſhip of Adramyttium, and ſailed from Cæſarea, in the autumn of A. D. 59.

From the hiſtory, it appears, that the meſſengers of the churches, who accompanied Paul into Judea with the collections, Acts xxi. 4. were not intimidated by the evils, which the Jewiſh rage brought upon him in Jeruſalem. For, while he continued there, they remained with him; and when he was ſent a priſoner to Cæſarea, they followed him thither; and in both places miniſtred to him, and perhaps attended him at his trials. And when it was determined to ſend him to Italy, two at leaſt of theſe affectionate friends went in the ſame ſhip with him; namely Luke the writer of the Acts, as appears from the ſtyle of his hiſtory, and Ariſtarchus the Theſſalonian, Acts xxvii. 2.—Ariſtarchus had accompanied the apoſtle in ſome of his former journies, Acts xix. 29. And being one of the meſſengers of the churches who were appointed to attend Paul with the collections to Jeruſalem, he went with him into Greece, and abode with him there, while he received the collections from the churches of Achaia; then returned with him into Macedonia, where Luke joined them at Philippi: after which they all ſailed with the apoſtle into Judea.

The day after Paul and his company looſed from Cæſarea, the ſhip in which they ſailed happening to touch at Sidon, Julius, who was a perſon of ſingular humanity, allowed Paul to go aſhore, and refreſh himſelf with the brethren in that city: a favour which muſt have been peculiarly acceptable to one, who had been ſo long in priſon. After that, looſing from Sidon, they ſailed to Myra a city of Lycia: and there finding a ſhip of Alexandria, bound for Italy with a lading of wheat *, they went aboard, and arriving at Crete, they put in at a port

* The greateſt part of the corn conſumed in Rome was brought from Alexandria in Egypt; and the veſſels employed in that trade were exceedingly large, as this veſſel certainly was; for there were on board of her no fewer than 276 perſons.

called

called *The Fair Havens;* where ftaying fome days, the centurion no doubt, as at Sidon, allowed Paul to go afhore: In which cafe, we may fuppofe, he preached Chrift to all who came to him.

In this port the apoftle advifed them to winter, becaufe failing was now become dangerous, on account of the long dark nights, and the tempeftuous weather ufual at that feafon: For the faft of the feventh month or anniverfary expiation was now paft. But the mafter and the owner of the veffel, not thinking the Fair Havens a fafe harbour, they fet out for one judged more commodious: and had proceeded a little way, when there arofe a tempeftuous wind, called *Euroclydon* *, which foon increafed into an hurricane: fo that not being able to bear up againft the ftorm, they let the fhip drive, and were exceedingly toffed for many days, without feeing either the fun or ftars.— Acts xxvii. 20. And now when all hope was gone, an angel of God appeared to Paul by night, and affured him that there fhould be no lofs of any man's life, but of the fhip. *Howbeit they were to be caft on a certain ifland.* This revelation Paul communicated to all in the fhip, and thereby encouraged them. At length, when the fourteenth night from their leaving the Fair Havens, was come, they drew near to land. And by break of day, were driven on an ifland in the Adriatic fea, named *Melita.* On that occafion, the foldiers propofed to kill the prifoners, fearing they might fwim out and efcape. But Julius, willing to fave Paul, kept them from their purpofe, Acts xxvii. 43. *And commanded that they which could fwim, fhould caft themfelves firft into the fea, and get to land, and the reft, fome on boards, and fome on broken pieces of the fhip; and fo it came to pafs, that they efcaped all fafe to land:* not one life being loft, although there were in the fhip, no fewer than two hundred and feventy-fix perfons, ver. 37.

When they came afhore, Acts xxviii. 1. *They knew that the ifland was called Melitè.* No XXXIV.—The people of Me-

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* *Euroclydon* comes from Ευρ☉ and κλυδων an eaftern ftorm, for fo κλυδων fignifies, Jonah i. 4. 12. LXX. This kind of tempeft is called by thofe who frequent thofe feas, *a Levanter.*

litè

litè though reckoned by the Greeks and Romans *barbarians* on account of their ignorance of the Greek and Latin languages, ſhewed them no ſmall kindneſs: for they received them in a very friendly manner, by giving them all the aſſiſtance in their power, and kindling a fire for them, becauſe of the rain and cold. But a viper happening to faſten on Paul's hand, as he laid a bundle of ſticks on the fire, the iſlanders who ſaw him with his chain on, ſuppoſed him ſome murderer, who had eſcaped the ſea, but whom (Νεμεσις) *the divine juſtice* did not allow to live. However, when they ſaw him ſhake off the beaſt without receiving any harm, they altered their opinion, and ſaid he was a god.—On this occaſion, the promiſe which Jeſus made to his diſciples, was fulfilled: Mark xvi. 18. *They ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them.*

It happened that the chief man of the iſland, whoſe name was Publius, had his eſtate in the quarter where the ſhip was ſtranded. This excellent perſon invited them to his houſe, and lodged them three days, till they could all be diſpoſed of properly through the iſland. To ſuch goodneſs, Paul was happy to be able to make ſome return. For the father of Publius, Acts xxviii. 8. *Lying ſick of a fever and bloody flux, he went in to him, and laying his hands upon him, healed him.* 9. *So when this was done, others alſo who had diſeaſes in the iſland, came and were healed.* The ſick people who were thus miraculouſly cured, together with their relations and friends, grateful to Paul, performed to him, and to all them who were with him, during their abode in the iſland, every office of kindneſs in their power: And at their departure laded them with ſuch things as were neceſſary for their voyage.

Paul's Voyage from Melitè to Puteoli. His Journey from Puteoli by Land to Rome. His Reception and Confinement in Rome. The Centurion's behaviour to Paul, deſcribed and praiſed.

And now having abode in Melitè three months, they went aboard a ſhip of Alexandria, which had wintered in the iſland, and ſailed to Syracuſe the chief city of Sicily, where they remained

mained three days: then came to Rhegium, a town on the Italian ſhore, oppoſite to Meſſana in Sicily: And from thence to Puteoli, a great ſea-port town of Campania not far from Naples. Here finding brethren, to whom Paul was known, at leaſt by his fame, they entreated him to tarry with them ſeven days: And Julius was ſo good as to grant their requeſt. After which, Julius ſet out with the priſoners and ſoldiers for Rome, by land. And now the brethren in that city, to whom Paul was well known by his letter lately written to the Romans, hearing that he was on the road, came out to meet him: being not aſhamed of his bonds. Some of them therefore came as far as to the town of *Appii Forum*, which was fifty one miles from the city: And others, to *Tres Tabernæ*, a town at the diſtance of thirty miles, which afterwards became a biſhop's ſee. This unlooked for teſtimony of reſpect from the brethren of Rome, making a ſtrong impreſſion upon the apoſtle's mind, he thanked God for it and took courage, being greatly refreſhed by the company and converſation of ſuch affectionate friends; after which they all went forward to the city, where it is ſuppoſed they arrived in the February of A. D. 60. in the ſeventh year of the reign of the emperor Nero.

The humanity with which Julius, all along treated the apoſtle from the time he was delivered to him, merits particular attention. At Sidon he allowed him to go aſhore to viſit his Chriſtian friends. And when they were ſhipwrecked on the iſland of Melitè, he kept the ſoldiers from killing the priſoners, that he might ſave Paul. And becauſe ſome brethren at Puteoli, wiſhed Paul to remain with them a week, he was ſo good as to grant their deſire. And, as this worthy perſon is ſaid by Luke, to have courteouſly entreated Paul through the whole of the voyage, he may have beſtowed on him favours which are not particularly mentioned. Thoſe, however, which are mentioned deſerve notice, as proofs of eſteem and love from a heathen, very honourable to the apoſtle.—Julius's eſteem of Paul, was founded at firſt on the favourable opinion which Feſtus, Agrippa, and the Tribunes, had formed of his cauſe, and which no doubt they made known to Julius, before he left Cæſarea. But his eſteem of the apoſtle muſt have increaſed, by what he himſelf obſerved, in the courſe of their acquaintance. For in

his

his converfation, Paul expreffed fuch juft views of God and religion and of the duties of morality, and in his actions, fhewed fuch benevolence to mankind and fuch a concern for their real intereft, as could not fail to endear him to fo great a friend to virtue, as this centurion feems to have been. Befides, if Paul was reprefented to Julius, as one who could work miracles, that circumftance alone, would induce him to treat him with great refpect. And more efpecially, when he became himfelf a witnefs to the accomplifhment of Paul's prediction concerning their fhipwreck, and to the miraculous cures which he performed on the fick, in the ifland of Melitè.

Julius therefore having fo great a friendfhip for Paul, and it may be a favourable opinion of the Chriftian doctrine, we may fuppofe, that when he delivered the prifoners to Afranius Burrhus, who was then Prætorian præfect, he did juftice to Paul, by reprefenting him, not only as entirely innocent of any real crime, but as a man of fingular probity, who was highly favoured of God, and endowed with extraordinary powers. To this reprefentation, as well as to Feftus's letter, I think the apoftle was indebted for the indulgence which was fhewn him, immediately on his arrival at Rome. For he was not fhut up in a common jail, with the other prifoners, but from the very firft, was allowed to dwell in his own hired houfe, with a foldier who kept him by means of a chain faftened to his right wrift and to the foldier's left arm. This is *the chain*, of which Paul fo often fpeaks in his epiftles, calling it *his bonds*; and which he fhewed to the Jews, when they came to him on the third day after his arrival.

Paul fends for the Chief of the unbelieving Jews in Rome to his Lodging, and explains to them the Caufe of his Imprifonment: but with little Succefs.

The apoftle's confinement at Rome, being thus eafy from the beginning, and every one that pleafed having accefs to him, it came into his mind, that as the unbelieving Jews might be offended, when they heard he had appealed from the courts in Judea to Cæfar, it would be very proper to make an apology

to

to them. Wherefore, on the third day after his arrival at Rome, he called the chief of the unbelieving Jews together; and when they were come, he ſaid to them, Acts xxviii. 17. *Men and brethren, though I have committed nothing againſt the people or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans:* 18. *Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.* 19. *But when the Jews ſpake againſt it, I was conſtrained to appeal unto Cæſar;* adding that he had done ſo, not becauſe he had any thing to accuſe his nation of to the emperor, but merely to aſſert his own innocence. And therefore he had called them together, to tell them, that he was bound with the chain they ſaw on his wriſt, becauſe he affirmed that God had accompliſhed *the hope of Iſrael*, by ſending the Chriſt. 21. *And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any evil of thee.* It ſeems the apoſtle's accuſers had not yet arrived. However deſiring his opinion concerning the ſect of the Chriſtians, which they told him *was every where ſpoken againſt*, they appointed him a day, and many came into his lodging, Acts xxviii. 23. *To whom he expounded* and teſtified the kingdom of God:* he expounded the nature of the Meſſiah's kingdom, and teſtified that it was come in the goſpel diſpenſation. *Perſuading them concerning Jeſus, both out of the law of Moſes, and out of the prophets, from morning till evening;* that is, in a long diſcourſe, he ſhewed that the birth, doctrine, miracles, death, reſurrection, and aſcenſion of Jeſus, and the pouring out of the Holy Spirit, had all happened exactly according to the predictions concerning the Chriſt, contained in the law and the prophets; and from that agreement inferred, that Jeſus was their long expected Meſſiah. 24. *And ſome believed the things which were ſpoken, and*

* Becauſe εκτιθεσθαι, when hiſtorical matters are ſpoken of, does not ſignify *to expound*, but *to narrate fully*, Le Clerc propoſes to conſtrue and tranſlate ver. 23 thus: Οἱς εξετιθετο τα περι του Ιησου. διαμαρτυρουμενος την βασιλειαν του Θεου, πειθων τε αυτους απο τε του νομου Μωσεως και των προφητων, &c. *To whom, from morning to evening, he narrated fully the hiſtory of Jeſus, bearing witneſs to the kingdom of God, and perſuading them both from the law of Moſes, and from the prophets.*

ſome

ſome believed not. 25. *And when they agreed not among themſelves, they departed; after Paul had ſpoken one word*, or quotation from Iſaiah, in which the Jews' unbelief was foretold. And having thus reproved the unbelieving and diſobedient among his hearers, he added, 28. *Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will hear it.* 29. *And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.* For notwithſtanding all Paul had ſaid, many of them ſtill retained their ſinful and inveterate prejudices againſt the goſpel.

Luke, having thus brought Paul's hiſtory down to his arrival at Rome, and having related what happened to him at his firſt coming, adds a ſhort deſcription of his two years' confinement in that city, Acts xxviii. 30. *And Paul dwelt two whole years in his own hired houſe, and received all that came unto him.* 31. *Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.* This ſingular indulgence, of preaching the goſpel without being hindered by any perſon, Paul enjoyed during the whole of his two years' impriſonment at Rome, becauſe he preached only in his own hired houſe, and to thoſe who came to him of their own accord. Whereas if in Rome, as at Epheſus and the other great cities where he ſuffered perſecution, he had gone about publicly preaching againſt the eſtabliſhed idolatry, in all probability both the prieſts and the bigots would have been enraged; and of courſe the magiſtrates would have been obliged to interpoſe. Theſe evils however the apoſtle avoided. For though he was brought to Rome, by the direction of God, for the purpoſe of bearing witneſs there concerning the Lord Jeſus, it was not neceſſary that he ſhould go about gathering the people to hear the goſpel, as in places where he was utterly unknown. His fame as a preacher of the new doctrine, and as a worker of miracles, had reached Rome long before he arrived there, having been publiſhed by thoſe who came from the provinces of Greece and Aſia. Beſides, his impriſonment itſelf, for preaching doctrines and atteſting facts ſo contrary to the common experience of mankind, made a great noiſe, as the apoſtle himſelf inſinuates, Philip. i. 12, 13. Wherefore, ſeeing Paul's houſe

houſe was open to every comer, it is not to be doubted that many reſorted to him, daily, ſome out of curioſity to hear and ſee the chief of a ſect, which was now become ſo numerous, and who was ſaid to be endued with extraordinary powers; others, from an honeſt inclination ſeriouſly to enquire into the ſtrange things which he ſpake concerning Jeſus of Nazareth, and to examine the evidence, which he offered in ſupport of them. Now to all theſe the apoſtle willingly preached, bearing witneſs to Chriſt at Rome, even as formerly in Jeruſalem. And though Luke has not mentioned it, Paul himſelf hath told us, that his teſtimony concerning Jeſus was well received, and that he made many converts in Rome, among whom were ſome even of the Emperor's domeſtics, whoſe ſalutation he ſent to the Philippians, chap. iv. 22.—Further, he ſays that the brethren in Rome, encouraged by his example, perhaps alſo ſtrengthened by the gifts of the Spirit which he imparted to them, according to his promiſe, (Rom. i. 11.) preached the goſpel more openly and boldly than they would otherwiſe have done: while at the ſame time ſome of the Judaizing teachers preached with the malicious intention of adding affliction to the apoſtle's bonds; namely, by provoking the magiſtrates againſt him, as the ringleader of the obnoxious ſect, Philip. i. 14, 15.

An Account of the Letters which Paul wrote during his firſt Impriſonment at Rome. He is at length ſet at Liberty.

During this his firſt confinement at Rome, the apoſtle wrote four epiſtles, which are ſtill remaining; namely, one to the Epheſians; another to the Philippians; a third to the Coloſſians; and the fourth to Philemon: and after his releaſe he wrote his epiſtle to the Hebrews. In the epiſtles to the Philippians, Coloſſians, and Philemon, Timothy joined Paul: But he is not mentioned in the inſcription of the epiſtle to the Epheſians, though it was written about the ſame time with the others, and ſent along with the epiſtle to the Coloſſians. From this circumſtance we may infer, that the letters to the Philippians, the Coloſſians, and Philemon, were written a little before the letter to the Epheſians,

ſians, and while Timothy was at Rome; but that after they were finiſhed, and before the letter to the Epheſians was begun, he left the city to go to Philippi, agreeably to the apoſtle's promiſe to the Philippians *to ſend Timothy to them ſoon*, chap. ii. 19. and to what he tells the Hebrews, that *Timothy was* actually *ſent away*, chap. xiii. 23.—The letter to the Epheſians, being written ſoon after that to the Coloſſians, and while the matter and form and very expreſſions of that letter were freſh in the apoſtle's mind, the two reſemble each other ſo much, that they have been termed *twin epiſtles*, and throw light on each other. For which reaſon, the apoſtle very properly ordered the Coloſſians to cauſe their epiſtle be read in the church of the Laodiceans, to which, it is ſuppoſed the Epheſians, agreeably to the direction given them by Tychicus, ſent a copy of their epiſtle. If I am right in this conjecture, the epiſtle to the Epheſians is the letter from Laodicea, which the Coloſſians were ordered to read in their church, Col. iv. 16.

The apoſtle's letters juſt now mentioned, ſhew that during his confinement in Rome, he was attended by many of his faithful diſciples and friends, who had either accompanied him from Judea, or who had followed him to Rome. Of this number was *Tychicus*, by whom the apoſtle ſent his epiſtle to the Coloſſians, chap. iv. 17. and *Oneſimus*, ver. 9. and *Mark*, Barnabas ſiſter's ſon, ver. 10. to whom the apoſtle was now fully reconciled, and *Jeſus* called *Juſtus*; all Jews by deſcent, ver. 11. except *Oneſimus*. About this time his faithful friend *Ariſtarchus* was impriſoned for his zeal in preaching the goſpel. But his other friend Luke had free acceſs to him, all the time of his impriſonment. *Demas* too was with him, (Col. iv. 14.) and Timothy, (Philip. i. 1.) Beſides, the churches of Greece and Aſia hearing of his impriſonment, ſent ſome of their moſt eſteemed members, to enquire concerning his welfare, and to miniſter unto him. Of this number was Epaphras, who came from Coloſſe, and Epaphroditus from Philippi. Theſe abode a conſiderable time with the apoſtle, and gave him all the aſſiſtance in their power, eſpecially in the work of the miniſtry: not to mention the good offices which he received from the Roman brethren, whoſe eſteem and affection he had formerly experienced

perienced in their coming all the way to Appii forum, and Tres Tabernæ, to conduct him into the city.

It is now time to relate, that Paul during his two years' confinement at Rome, having preached the gospel with great success, and edified the churches of Greece and Asia by the divinely inspired letters, which he wrote them during that period, was at length released in the spring of A. D. 62. answering to the 9th year of Nero. Luke indeed has not directly mentioned Paul's release: But by limiting his confinement to two years, he has insinuated that he was then set at liberty. His confinement at Rome issued thus favourably, through the goodness of his cause, and through the intercession of some powerful friends in Cæsar's family, who had embraced the Christian faith, and who were greatly interested in the fortune of one, who was so strong a pillar of the new religion which they had espoused.

It is conjectured that Paul was released, when he wrote his epistle to the Hebrews; because he says to them, chap. xiii. 23. *Know ye that our brother Timothy is sent away, with whom, if he come shortly, I will see you.* Timothy it seems had been sent to Philippi, according to the apostle's promise, (Philip. ii. 19.) and had been ordered to return as soon as possible; and the apostle was waiting his return at Rome, or rather in some of the towns of Italy, (Heb. xiii. 24.) when he wrote his letter to the Hebrews.

CHAP. XI. *Paul's History from the Time he was released from his first Confinement at Rome, to his Death.*

Of Paul's travels and preaching, between his release and martyrdom, we have no authentic record remaining. Nevertheless from the intimations which he has given of his purposes, in the epistles which he wrote from Rome during his first confinement, we may suppose the following sketch of the transactions of the latter part of his life to bear some resemblance to the truth.

Paul sails from Italy to Judea. In his Way he touches at Crete, accompanied by Titus and Timothy. Leaving Titus in Crete, he sails with Timothy to Judea.

The apostle being released in the spring of A. D 62. (as was shewn in the preface to the epistle to the Philippians,) embarked with Titus, perhaps also with Timothy, in some of the ports of Italy, designing to visit the churches of Judea according to his promise, Heb. xiii. 23. But in the course of his voyage, happening to touch at Crete, he preached in many cities there; and either gathered new churches, or increased the churches already gathered.

About this time, Judea was full of robbers and Sicarii, who went about in armed bands, and plundered the villages, after killing the inhabitants who made any resistance. Impostors also arose, who drew many after them by promising to work for them miraculous deliverances. These disturbances were increased by the extreme severity of the Roman government, which exasperated the people to such a degree, that in asserting their liberty, they raised those seditions which ended in the war, whereby Jerusalem and the Jewish state were overthrown. The mischiefs occasioned by these disorders, falling with equal weight upon the disciples of Christ, as upon others, the apostle, when he received information thereof, judged his presence and advice might be necessary for supporting the brethren in Judea. Wherefore, leaving Titus *in Crete, to set in order the things which were wanting, and to ordain elders in every city*, Tit. i. 1. he set set sail for Judea with Timothy, who if he did not accompany him from Italy, had come to him in Crete.

Being arrived in Judea, Paul visited the church of Jerusalem, and the other churches in that country, to which he had lately sent an epistle from Rome, inscribed *to the Hebrews.*

Paul and Timothy travel through Syria and Cilicia, and the Countries of the Lesser Asia, visiting the Churches. They abide some Time at Colosse, where Paul writes his Epistle to Titus. He leaves Timothy in Ephesus, and goes into Macedonia.

After spending some time in comforting and instructing the brethren in Judea, Paul, accompanied by Timothy, left Judea to visit the churches of the Lesser Asia; taking, as usual, Antioch in his way, where he had so often and so successfully ministered in the gospel. From Antioch, Paul and his assistants travelled through Cilicia into Galatia, and after that went to Colosse, where he had desired Philemon to provide him a lodging, (ver. 22.) because he intended to spend some time in that city.

While the apostle abode at Colosse, he wrote his epistle to Titus in Crete. Here also he met with Tychicus, who before Paul's release, had been sent from Rome, with the epistles to the Ephesians and Colossians, (Col. iv. 8.) For in his epistle to Titus, he told him, he would send Tychicus, or Artemas into Crete, that Titus might come to him at Nicopolis, where he proposed to winter. And having finished his business at Colosse, he went forward to Ephesus, in his way to Macedonia. At his departure from Ephesus, the apostle left Timothy there to direct the affairs of the numerous church in that city, 1 Tim. i. 3.

In travelling to Macedonia, the apostle came to Troas, where lodging with Carpus, he left in his keeping (Φελονην) *the cloak*, which, according to some, his father had received as the badge of his being a Roman citizen. But others think, this was a bag or book-case with certain books, supposed to be books of the Jewish scriptures. He left likewise some parchments with Carpus, containing perhaps the autographs, or original copies, of his own epistles to the churches; or the epistles which he had received from the churches. These parchments he afterwards ordered Timothy to bring to him, during his second imprisonment, (2 Tim. iv. 13.) designing I suppose to acknowledge them as his writings, and to deliver them to Timothy with his own hand, to be kept for the use of the churches, after he was gone.

Paul visits the Churches in Macedonia, writes his First Epistle to Timothy, and winters at Nicopolis. From that City he goes into Crete. Leaving Crete, he goes with Titus to Rome, where he is imprisoned a second Time.

In Macedonia Paul visited the several churches; and among the rest that at Philippi, which had shewn him such kindness in his former confinement. From Macedonia he went to Nicopolis, (Tit. iii. 12.) a city of Epirus, where he spent the winter. Here Titus came to him from Crete, according to his order, (Tit. iii. 12.) Here also, or at Philippi, he wrote his first epistle to Timothy in Ephesus, to direct him how he ought to behave himself in the church of the living God; fearing it would not be in his power to return to Ephesus at the time he proposed, when he parted with Timothy; 1 Tim. iii. 14, 15. Accordingly, the account given by Titus of the churches in Crete, determining him to visit them, he changed his resolution, and instead of returning to Ephesus, he set out early in the spring from Nicopolis for Crete, accompanied by Titus, Trophimus, and Erastus; and taking Corinth in his way, Erastus, who was a native of that city, chose to abide there. When they arrived at Crete, Trophimus fell sick, and was left in Miletus, a city of that island, 2 Tim. iv. 20.

About this time, the emperor Nero began that persecution of the Christians, which is reckoned the first of the ten general persecutions. The occasion of it was this. Nero himself having set fire to the city, on the tenth of July A. D. 64. a great part of it was laid in ashes. And being generally believed the author of that calamity, he became the object of the popular hatred. Wherefore, to clear himself from the imputation of so odious a crime, Nero in the month of November following, began to punish the Christians as the incendiaries, and treated them with such cruelty, that at length the peoples' compassion towards them was raised. The torments which the Christians now endured on account of their supposed guilt, are described by Tacitus, (Ann. lib. xv. c. 44.) who informs us, that many of them being apprehended, some were covered with the skins of wild beasts, and thrown to dogs to be devoured; others were cru-

cified; others were faftened to ftakes, and daubed over with pitch, and had fire fet to them, that they might burn inftead of torches in the night time. By thefe and fuch like cruelties, the hiftorian fays (*ingens multitudo*) *a prodigious number* of Chriftians were deftroyed.

The news of thefe cruelties being brought to Crete, the apoftle thinking his prefence might be ufeful in comforting the brethren, went with Titus to Italy, where they arrived about the time Nero fet out for Achaia, and where the prætorian prefect, who was left to govern the city in the emperor's abfence, continued the perfecution with a cruelty equal to that of Nero himfelf. Wherefore, though the danger was great, the apoftle went to Rome in the beginning of A. D. 65. where he exerted the fame zeal and activity in promoting the Chriftian caufe, as formerly. But the priefts and bigots pointing him out to the magiftrates, as a chief man among the obnoxious fect, he was apprehended and imprifoned, in order to be punifhed.

How long Paul continued in prifon, at this time, we know not. But from his being twice brought before the emperor, or his prefect, it may be prefumed, that he was imprifoned a year or more before he was condemned.

Paul appears before Nero the firft Time. Writes his fecond Epiftle to Timothy, and at laft fuffers Martyrdom.

The danger to which Paul was expofed, by this fecond imprifonment, appeared fo great to his affiftants, that moft of them fled from the city. Luke alone remained with him: and even he was fo intimidated, that he durft not ftand by him when he made his firft anfwer, 2 Tim. iv. 11. 16. While the apoftle's friends thus deferted him, his enemies waxed more bold: efpecially Alexander the Ephefian copperfmith, whom formerly the apoftle had delivered to Satan, for his errors and vices. This perfon, moved with refentment, came to Rome, and did Paul much harm *by withftanding his words*, 2 Tim. iv. 14. It feems he joined his profecutors, and in the prefence of his judges, loudly contradicted the facts which Paul alleged in his own

 vindication.

vindication. Wherefore, it was with the utmoſt difficulty he eſcaped condemnation after making his firſt defence: ſo that he looked for nothing but a ſentence of death, when next brought before his judges.

Impreſſed, therefore, with the view of his approaching condemnation, Paul wrote his ſecond epiſtle to Timothy; in which he deſired him to come to him before winter, (ver. 21.) and to bring Mark with him, (ver. 11.) that they might receive his laſt inſtructions, and aſſiſt him in the miniſtry during the few months he had to live. Withal, to induce Timothy the more cheerfully to come, he told him, he had ſent Tychicus to Epheſus (2 Tim. iv. 12.) to ſupply his place there.—From this epiſtle, we learn alſo, that although the apoſtle's aſſiſtants, terrified with the danger that threatened him, forſook him and fled, he was not altogether without conſolation. For the brethren of Rome came to him privately, and miniſtered to him; as we learn from his ſending their ſalutation to Timothy, 2 Tim. iv. 21.

Moſt of the particulars above mentioned, the apoſtle hath ſuggeſted in his own letters, eſpecially in his ſecond to Timothy. What followed, we learn from ancient Chriſtian writers, who inform us, That Paul was condemned and put to death, in the 12th year of the reign of Nero, anſwering to A. D 66. And two years after that, namely A. D. 68. Nero put an end to his own life, and to this terrible perſecution, after it had continued four years, and ſwept off a prodigious number of the diſciples of Chriſt.

Chap. XII. *Character and Eulogy of the Apoſtle Paul.*

Such was the life, and ſuch the death, of *Paul the apoſtle of Jeſus Chriſt.* In his younger years, being exceedingly zealous of the law of Moſes, he perſecuted the Chriſtians, as enemies of God and religion. But after Jeſus appeared to him, and ſhewed him his error in denying his reſurrection, he forthwith became a zealous and indefatigable preacher of that faith, which formerly he was ſo active in deſtroying. In the rolls of fame, Paul ſtands deſervedly next to his Divine Maſter as a

teacher

teacher of religion and morality; being without comparifon a greater hero by that undertaking, and much more worthy of admiration, than the greateft of thofe who have been called Great. The bodily labour which he endured, the dangers which he encountered, the fufferings which befel him, and the courage which amidft all thefe evils, he exerted in his apoftolic office, fhew that his virtues, both active and paffive, were far fuperior to thofe, which the moft renowned conquerors have exhibited in the purfuits of ambition, or fame. The end likewife, for which he exerted fuch an high degree of all the virtues, was more noble; being not to amafs riches, or to acquire power, or to obtain fame, or to conquer kingdoms, or to enflave mankind; but to deliver the nations of the world from the thraldom of ignorance, idolatry and wickednefs, by imparting to them the knowledge of God and of a future ftate, and by teaching them thofe duties of religion and morality, on which their happinefs both in time and eternity wholly depends.

This noble, this beneficent employment, Paul profecuted with unremitting diligence for the fpace of thirty years; all the while, forefeeing and experiencing innumerable evils, as the confequence of his generous undertaking, without reaping from it any worldly advantage whatever. Such heroic benevolence is the more to be efteemed, that at the time Paul carried the light of the gofpel through the world, mankind were involved in one thick cloud of darknefs, which hindered them from difcerning thofe fpiritual matters, which as reafonable beings defigned to exift through eternity, it was of the greateft importance for them to know. Wherefore, if any perfon ever merited well of mankind, it is Paul, who with fuch unwearied activity, and with fuch labour and lofs to himfelf, imparted to the nations of the world, the knowledge of the true God, and of the way of falvation.

But this moft excellent man is entitled to admiration and gratitude, not from thofe alone who put a juft value on religious knowledge, but from thofe alfo, who efteem nothing but what promotes the intereft of the prefent life. For the gofpel, which Paul fpread through the world, hath been the fource of many

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of thofe good qualities, whereby fuch as have embraced the Chriftian religion, have been rendered fuperior to all who have gone before them. More particularly, the gofpel hath introduced good faith, which is the foundation of mutual confidence between nations, in their leagues and compacts: it hath banifhed that fiercenefs with which the moft civilized nations anciently carried on war; it hath diffufed that humanity and complaifance, by which modern manners are fo happily diftinguifhed from the ancient: Nay, if I am not miftaken, the gofpel hath, by accident, contributed to the improvement even of the fciences and the arts: For by the great objects which it prefents to the minds of men, their intellectual faculties have been enlarged and ftrengthened: and by the rewards of immortality which it promifes, its votaries have been infpired with a fenfe of their own dignity, and fuch hopes have been infufed into their breafts, as have rendered them not only juft, but active, even in the affairs of this life. Let the gofpel therefore, have its due praife, which holds out diftinguifhed rewards in the future life, even to thofe who mingle in the affairs of the prefent, and who from juft principles, promote the temporal intereft of their fellow creatures. Alfo let the bleffed Paul have his praife, to whom chiefly we in this part of the world are indebted for our knowledge of the gofpel, and for all the advantages, temporal and eternal, of which the gofpel hath been the happy occafion to mankind.

PROOFS AND ILLUSTRATIONS

REFERRED TO IN THE PRECEDING LIFE.

NO. I. pag. 7. *Stirred up the most zealous members of the foreign synagogues in Jerusalem.* Vitringa, de Syn. Vet. lib. 1. p. 1. c. 14. tells us from Jewish authors, that there were 480 synagogues in Jerusalem. And learned men suppose, that of these, a number were composed of Jews from the provinces, who chose to worship God in their native language. Lightfoot (Exercit. Acts vi. 9.) observes, that Jewish authors expressly mention a synagogue which the Alexandrian Jews had at Jerusalem.—With respect to the synagogue of the Libertines, there are facts in history which shew who they were. *Libertinus* or *Libertine*, is a Latin word, which signifies a slave who hath obtained his freedom: Also the son of such a person. From Philo we learn that the 8000 Jews, who, as Josephus (Ant. xvii. 13. initio) tells us, joined at Rome the embassy which came from Judea, to petition Augustus against Archelaus, were mostly of this denomination. For he expressly affirms, that the Jews at Rome were generally such as had been taken captives, but were made free by their Roman masters. Tacitus likewise speaks of the Jews, when he tells us, Ann. ii. 85.* that 4000 of the Libertine race were transported into Sardinia. Besides, Suetonius (Tib. c. 36.) and Josephus (Antiq. xviii. 4. fine.) expressly calls them *Jews* who were thus transported.

The Jewish Libertines being so numerous at Rome, and in Italy, it is probable that like other foreign Jews, they had a synagogue in Jerusalem.—The members of all these foreign synagogues, being generally very zealous, were most fit instru-

* Actum et de sacris Ægyptiis Judaicisque pellendis: factumque Patrum consultum, ut quatuor millia Libertini generis ea superstitione infecti, quis idonea ætas, insulam Sardiniam veherentur, coercendis illic latrociniis, et si ob gravitatem cœli interissent, vile damnum; cæteri cederent Italia, nisi certam ante diem profanos ritus exuissent.

ments

ments to be employed in oppofing the difciples of Chrift. Accordingly they difputed with great vehemence againft Stephen. Acts. vi. 9. *Then there arofe certain of the fynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Afia, difputing with Stephen.* 10. *And they were not able to refift the wifdom and the fpirit by which he fpake.* 11 *Then they fuborned men, which faid, We have heard him fpeak blafphemous words againft Mofes, and againft God.* 12. *And they ftirred up the people,* &c.

No. II. pag. 8. *It feems the fynagogues in foreign parts had a jurifdiction over their own members.* In all the provinces of the Roman empire, the Jews were governed by a fenate of their own: and where they were numerous, they had a chief magiftrate, elected by themfelves, who was fometimes called *Alabarch*, and fometimes *Ethnarch*.

Of the nature and extent of that feparate government, which the Jews exercifed over thofe of their own race, we have the moft authentic account, in a decree concerning the Jews of Sardis, of which Jofephus has preferved a copy. Antiq. xiv. c. 10. § 17. Gen. edit. page 487. and which deferves a place here. It is as follows, " Lucius Antonius, fon of Mark, pro-" quæftor and propraetor, to the magiftrates, fenate, and peo-" ple of Sardis, greeting. The Jews which are our citizens, " have fhewn me, that they have always had an affembly of " their own, according to the laws of their country, and a " place of their own, in which they decide the affairs and dif-" ferences which concern themfelves. Having defired of me, " that it may be lawful for them fo to do, I have decreed that " this (right) be preferved and permitted to them." Wherefore, Paul had reafon to blame the Chriftians at Corinth, for going to law with one another before the unbelievers, (1 Cor. vi. 5, 6.) fince they might have decided thefe differences by their own judges. Jofephus has alfo preferved an edict of Claudius, publifhed in favour of the Jews, in the beginning of his reign. In that edict Claudius obferves, as a precedent, " That when a Jewifh Ethnarch died, Auguftus did not forbid " the creation of a new Ethnarch, willing that all men fhould " remain fubject to him, but in the obfervation of their own " cuftoms." And Strabo, in a paffage not now in his works, but cited by Jofephus, Ant. xiv. c. 7. § 2. fays, " A good " part of Alexandria is inhabited by this people, (the Jews). " They have likewife an Ethnarch, who adminifters their af-" fairs, decides caufes, prefides over contracts and mandates, " as if he were the governor of a perfect republic."

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The Jews in all the provinces of the Roman empire, being thus allowed to live according to their own cuftoms, they regulated their conduct in every thing by the law of Mofes; at leaft as far as it was poffible for them to do it out of Judea. And as the high-prieft, and elders at Jerufalem, were regarded by all the Jews, as the interpreters and adminiftrators of the law, the foreign Jews confidered themfelves as actually under their jurifdiction. And therefore in all countries, they implicitly obeyed the mandates fent them from the council at Jerufalem; juft as in after times, the clergy of the Romifh communion in every country of Europe obeyed implicitly the mandates of the Pope and conclave at Rome.

No. III. pag. 9. *Saul arofe from the earth, and with his bodily eyes beheld Jefus ftanding in the way.* We are abfolutely certain, that, on this or on fome other occafion, Saul faw Jefus with the eyes of his body. For he hath twice affirmed that he faw Jefus in that manner 1 Cor. xi. 1. *Am I not an apoftle.—Have I not feen Jefus Chrift our Lord?* Chap. xv. 8. *Laft of all,* (ωφθη καμοι) *He was feen of me alfo, as of an abortive apoftle.* Now it is to be obferved, That this appearance of Jefus, Paul places among his other appearances to the reft of the apoftles, which without all doubt, were perfonal appearances. Befides, if Saul had not feen Jefus, in the body, after his refurrection, he could not have been an apoftle; whofe chief bufinefs it was, as an eye-witnefs, to bear teftimony to the refurrection of Jefus from the dead.—I acknowledge, that if we were to form our opinion of this matter, folely upon the account which Luke hath given of it, (Acts ix. 3.—6.) we could not be fure that Saul now faw Jefus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17. *The Lord Jefus who appeared to thee* (ὁ ωφθεις σοι who was feen of thee) *in the way*, and as recorded, Acts xxii. 14. *The God of our fathers hath chofen thee, that thou fhouldeft—fee that juft one, and fhouldeft hear the voice of his mouth:* Alfo if we confider the words of Chrift; *I have appeared unto thee, for this very purpofe, to make thee a minifter, and a witnefs of thofe things which thou haft feen:* and that *Barnabas declared to the apoftles, how he had feen the Lord in the way*, Acts ix. 27. I fay when all thefe expreffions are duly attended to, we fhall have little doubt that Saul faw Jefus, ftanding before him in the way, (ver. 17.) when in obedience to his command he arofe from the ground. But, not being able to endure the fplendor of his appearance, or perhaps the better to exprefs his reverence, he fell to the earth anew, and remained before him in that pofture, till Chrift ordered him to arife

arise a second time, and go into the city; where it should be told him what he was to do. Acts ix. 6. Then it was, that on opening his eyes, he found himself absolutely blind.—This, I suppose, is a better account of Saul's seeing Jesus, after his resurrection, than with some to affirm, that he saw him in his trance in the temple; or in his rapture into the third heaven. For on neither of these occasions, did Saul see Jesus with his bodily eyes; the impression, at these times, having been made upon his mind by the power of Christ, and not by means of his external senses; so that he would not have been qualified by such a vision, to attest Christ's resurrection from the dead.—I know that Paul had another corporeal sight of Jesus, namely after he had made his defence before the council, Acts xxiii. 11. But as the first epistle to the Corinthians, in which Paul affirmed that he had *seen the Lord*, was written before he was favoured with that second corporeal sight of Jesus, he cannot be thought, in that epistle, to have spoken of an event which had not then happened.

No. IV. p. 11. *That thou mightest receive thy sight, and be filled with the Holy Ghost.* From Ananias administring baptism to Saul, Acts ix. 18. it would seem that he was one of the prophets, or teachers of the church of Damascus. He may likewise have possessed the gift of healing diseases: and in that character, may have been sent to restore Paul's sight. But he told him likewise, he was sent *that he might be filled with the Holy Ghost.* Nevertheless, from the other examples recorded in the Acts, and from the passages in the epistles, where the communication of the spiritual gifts is mentioned, and from Acts viii. 14, 15. 17. it appears, that none but apostles had the power of conferring the Holy Ghost, on believers. For, when Philip had converted the Samaritans, the apostles at Jerusalem sent unto them Peter and John, that they might receive the Holy Ghost. Wherefore, if Ananias, who was not an apostle, really conferred the Holy Ghost on Saul, he did it by virtue of a special commission; and having accomplished what was appointed him, his power ended with the fulfilment of his commission. From the history, however, we cannot gather that any such commission was given to Ananias. And therefore we may interpret his words to Saul in this manner: The Lord Jesus hath sent me, that thou mightest receive thy sight, and when thou hast received thy sight, that thou mightest, by an immediate illapse, be filled with the Holy Ghost. According to this way of understanding the matter, Saul received his sight, when Ananias spake to him and put his hands on him, (Acts

(Acts ix. 12.) But he did not receive the Holy Ghost till he was baptized; and then by some visible symbol, which Saul saw, the Holy Ghost fell upon him, as upon the apostles at the beginning. So that he was not a whit behind the very greatest apostles, as he himself affirms; being baptized, not with water only, but with the Holy Ghost and with fire, according to John Baptist's prediction. Besides, if an inferior prophet, or even an apostle, had been employed to communicate the Holy Ghost to Saul, that circumstance would have been urged, as an argument to prove Saul an apostle of an inferior order. Whereas, in the manner we have supposed him to have received the Holy Ghost, no argument could be drawn in prejudice of his authority. An ordinary prophet was sent to give Saul premonition of his being to receive the Holy Ghost. This with the recovery of his sight, gave him the fullest assurance that what had befallen him by the way, was no illusion, but a real appearance. To conclude, the supposition that the Holy Ghost was communicated to Paul, by an immediate illapse, will appear still more probable, if the observation of many commentators is just, that the phrase *filled with the Holy Ghost*, is never applied in scripture to those who received the Holy Ghost by the imposition of the hands of men, but to those on whom the Holy Ghost descended in some visible symbol.

No. V. pag. 13. *When Saul was about* 34 *years of age.* The time of Saul's conversion may be determined, with a good degree of probability, in the following manner.—When the brethren at Jerusalem sent him forth to Tarsus, it is said, Acts ix. 31. *Then had the churches rest, throughout all Judea, and Galilee, and Samaria, and were edified.*—If this rest of the churches throughout all the land, which the historian hath connected with Saul's going to Tarsus, was occasioned, as learned men and chronologers have thought, by the publication of the Emperor Caius's order to set up his statue in the temple of Jerusalem, we can nearly determine the time of Saul's conversion. For Josephus tells us, (Ant. xviii. 9. al. 11.) That, "Caius "greatly incensed against the Jews for not paying him that re- "spect which others did, sent Petronius governor into Syria, "commanding him to set up his statue in the temple, and if "the Jews opposed it, to march into the country with an army, "and effect it by force. The same historian adds, (Bell. xi. "10. § 1.) That he enjoined him, if the Jews opposed it, to "put to death all who made any resistance, and to make all the "rest of the nation slaves. Petronius, therefore, marched "from Antioch into Judea, with three legions, and a large

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"body of auxiliaries raifed in Syria." Now it is allowed, that Caius fent Petronius into Syria, in the third year of his reign, anfwering to A. D. 39. And it is fuppofed, he came into the province, in the autumn of 39, or in the beginning of A. D. 40.

Wherefore, as the publication of Caius's order affected the whole people of Judea, we may fuppofe with Lardner, that it threw the unbelieving Jews into fuch a confternation, that they had no leifure to think of perfecuting the Chriftians any longer. A difafter hung over themfelves, which threatened deftruction to their religion, perhaps to their nation; fo that they were wholly poffeffed by their own fears. Our Saul feems to have been the laft who was hurt by the perfecution, which had vexed the church after the death of Stephen. For the hiftorian having narrated the attempt of the Grecians to kill him, and the care of the brethren to fave his life by fending him away, adds, *Then had the churches reft.* Saul therefore fet out for Tarfus in the year 39, a little before Petronius publifhed the Emperor's order.

Further, according to Saul's own account, his arrival at Jerufalem, before he went to Tarfus, happened full three years after his converfion, Gal. i. 18. Wherefore, if the reft of the churches, was occafioned by the publication of Caius's order in the end of A. D. 39, or in the beginning of A. D. 40, Saul's converfion, three years before, muft have happened in the end of the year 36, or in the beginning of 37, when he was 34 years of age: a time of life at which men are as well qualified to judge of religious matters, as at any time whatever.—That Saul was not more than 34 years of age, when he was converted, may be gathered likewife from his being called *a young man* at the time of Stephen's death, which happened, as is generally believed, A. D. 35, about a year before Saul's converfion. To 34, Saul's age, A. D. 36, add the 26 years which elapfed from that time to A. D. 62, when he wrote his epiftle to Philemon, and he will then have been 59 or 60 years old, and fo might very properly then call himfelf *Paul the aged.* But if he was more than 60, when he wrote that letter, he muft have been more than 34, at his converfion.

No. VI. pag. 14. *Straightway he preached Chrift in the fynagogues, that he is the Son of God.* Learned men are not agreed, whether this preaching in the fynagogues of Damafcus, happened before Saul went into Arabia, or after he returned thence They who think it happened after his return, found their opinion on the following argument. If Saul had begun to preach

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in Damafcus, before he went into Arabia, he probably would have preached in that country alfo. And yet in the account which he gave of his preaching, to Agrippa, he does not fay that he preached in Arabia at all, Acts xxvi. 20. Befides, if Paul had preached in Damafcus before he went into Arabia, the news thereof muft have reached Jerufalem, before he went thither himfelf, and by confequence the brethren there could not have been ignorant of his being a difciple.—They who think Saul preached in Damafcus before he went into Arabia, found their opinion on the account which Luke has given of the matter, Acts. ix. 19. *And when he had received meat, he was ftrengthened. Then was Saul with the difciples certain days at Damafcus: and ftraightway he preached Chrift in the fynagogues.* Now though it does not neceffarily follow from the expreffion *ftraightway he preached*, that this happened a few days after his converfion, yet they think the remark which the Jews at Damafcus made on Saul's preaching, fhews that it fo happened, ver. 21. *But all that heard him were amazed, and faid, is not this he that deftroyed them which called on this name in Jerufalem, and came hither for that intent, that he might bring them them bound to the chief priefts.*—To the argument taken from Luke's expreffion, *ftraightway he preached Chrift in the fynagogues*, it is replied, That the facred hiftorians often relate things as connected, which happened at a confiderable diftance of time from each other, and between which things intervened which they did not think proper to relate. See examples of this manner of recording events in Prelim. Obferv. iii. prefixed to my Harmony of the Gofpels. Next, with refpect to the remark which the Jews at Damafcus made on Saul's preaching Chrift, every reader muft be fenfible that it might as properly be made on his preaching Chrift after his return from Arabia, as immediately after his converfion.

No. VII. pag. 304. *While Saul was in Cilicia, he had thofe vifions and revelations of the Lord, of which he fpeaks,* 2 Cor. xii. 1. The time of thefe vifions, with other dates in Paul's hiftory are fixed in the following manner. When Paul firft came to Corinth, he found Aquila with his family fettled there, after being driven from Rome by Claudius's edict, which was publifhed in the eleventh year of his reign. But according to the beft chronologers, the eleventh year of Claudius began January 24, A. D. 51. Wherefore, although his decree was publifhed in the beginning of that year, Aquila could not be fettled in Corinth fooner than the end of the fpring 51. See Pref. to 1 Cor. fect. 1. Confequently Paul did not arrive till autumn.

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And having abode at Corinth a year and ſix months, he ſailed to Cæſarea in ſpring 53; then went up and ſaluted the church of Jeruſalem, after which he went down to Antioch; and having ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order; and ſo came to Epheſus. His voyage from Corinth to Cæſarea, and his journey by land from Judea to Epheſus, may have been performed in a year and ten months; ſo that if the apoſtle left Corinth in the beginning of ſpring 53, he may have come to Epheſus in the end of the year 54. At Epheſus he abode two years and three months, then went over to Macedonia, where he arrived early in the year 5 . In Macedonia he wrote his ſecond epiſtle to the Corinthians, (2 Cor. vii. 5, 6. viii. 18.) after which travelling through Macedonia, he preached on the borders of Illyricum, Rom. xv. 19. Theſe tranſactions would take up all the ſpring and ſummer and part of the autumn of the year 57. The apoſtle after that went into Greece to receive the collections which the churches of Achaia had made for the brethren in Judea. For it is ſaid, Acts xx. 2, 3. *Having gone over thoſe parts, and given them much exhortation, he came into Greece, and there abode three months.* During his abode in Greece he wrote his epiſtle to the Romans at Corinth, not long before he ſet out for Jeruſalem with the collections. In making this voyage he propoſed to ſail from Cenchrea. But the Jews lying in wait for him there, he changed his purpoſe, returned to Macedonia, and arrived at Philippi about the time of the paſſover in the year 58. For after the days of unleavened bread, he left Philippi and took ſhip to ſail into Syria, Acts xx. 6.

I now put the reader in mind of what Paul himſelf tells us, 2 Cor. xii. 2. 4. namely, that he was carried up into the third heaven, more than 14 years before he wrote his ſecond epiſtle to the Corinthians. Wherefore, that epiſtle being written in the beginning of the year 57, (See Pref. to 2 Cor. ſect. 3.) his rapture 14 years before, muſt have happened in the end of A. D. 42, or in the beginning of A. D. 43, full ſeven years before the council of Jeruſalem, which was held in the end of A. D. 50. (No. XXII.) But the council of Jeruſalem happened about 14 years after Saul s converſion, Gal. ii. 1. perhaps 14 years wanting ſome months; ſo that by this computation likewiſe, Saul was converted in the end of A. D. 36. Three years after his converſion, he went up to Jeruſalem to ſee Peter, *viz.* in the end of A. D. 39; and having abode with him 15 days, he was ſent forth to Tarſus in Cilicia, in which country Barnabas found him towards the end of A. D. 45. (No. IX.) about three years after his rapture, which, as is ſaid above, happened

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in the end of 42 or the beginning of 43, consequently six years after his conversion.

No. VIII. pag. 305. *And Antioch.* Anciently there were many cities of the name of *Antioch.* But this was the metropolis of Syria, and indeed of all the East, being little inferior in magnitude and populousness to Alexandria in Egypt, or even to Rome itself. It was built by Seleucus, one of Alexander's successors, who named it after his son Antiochus, and peopled it with Greeks. But many Jews also settled there. For Josephus tells us, Bell. vii. c. 3. § 3. "That the kings of Syria "allowed the Jews the freedom of Antioch, equally with the "Greeks, so that their numbers increased exceedingly; *and "that they were always bringing over a great many of the Greeks "to their religious worship, whom they made in some sort a part "of themselves*"—Antioch was remarkable for the beauty of its situation, the magnificence of its buildings, the extensiveness of its commerce, and the learning and ingenuity of its inhabitants. Hence, Cicero, in his oration for the poet Archias a native of Antioch, says, c. 3. *Primum Antiochiæ, (nam ibi natus, loco nobili, celebri quondam urbe et copiosa, atque eruditissimis hominibus liberalissimisque studiis adfluente) celeriter antecellere omnibus ingenii gloria contigit.*—But while Antioch was thus famous for learning, and the arts, the manners of its inhabitants were exceedingly corrupted by its vicinity to Daphne, a village in the neighbourhood, where under the pretext of religion, all manner of sensuality was practised, in so much that the manners of those who frequented Daphne, became a proverb.—But however famous Antioch was for the circumstances mentioned by the orator, it became more famous, for its having the light of the gospel so early bestowed on it, and for that numerous Christian church which was early planted there, and for its giving the name of *Christians* to the disciples. On the other hand, it brought no small honour to the gospel, that such a numerous church was so early gathered in Antioch, from among a people so intelligent, and who at the same time were so dissolute, but who changed their manners, after they embraced the gospel.—The Christian religion flourished to such a degree in Antioch for many ages, that it obtained the name of (Θεεπολις) *the city of God.* And the church there was considered as the first, and chief of all the Gentile churches.

No. IX. pag. 306. *After he had been about five years in Cilicia.* That Saul abode five years in Cilicia and the neighbouring countries, may be proved in the following manner. He was sent forth from Jerusalem to Tarsus, full three years after his

 conversion:

converſion : Then 14 years wanting ſome months after his converſion, he went to Jeruſalem to the council, in the end of A. D. 49, or in the beginning of A. D. 50. Wherefore, between theſe two events, there elapſed ſomewhat more than 10 years. Of theſe 10 years, Saul ſpent five years with Barnabas, after they left Tarſus; as any one may know who conſiders the account which Luke has given of their joint labours. For on leaving Tarſus, they came to Antioch, where *they aſſembled with the church a whole year*, Acts xi. 26. After this, they went up to Jeruſalem with the alms of the brethren of Antioch: and having finiſhed that miniſtry, they returned to Antioch, where they abode, till the Holy Ghoſt commanded the prophets of Antioch, to ſeparate them for the work to which he had called them, Acts xiii. 2. Upon this, going down to Seleucia, a ſea-port town on the Orontes, they ſailed to Cyprus; and having travelled through that iſland, they came to Paphos, and from thence ſailed to Pamphylia; and having preached in that country, they went into Piſidia, and from thence into Lycaonia, preaching the goſpel, and planting churches in all the great cities. In Iconium particularly, they are ſaid to have *abode long time*, Acts xiv. 3. But being driven out of that city, they went to Derbe, and Lyſtra, and the region that lieth round about; (I ſuppoſe the region of Galatia and Phrygia). And there having taught many, they returned, and viſited the churches which they had planted, and ordained elders in every city, till they came to Atalia; where taking ſhip, they ſailed to Antioch in Syria. Theſe different journeys and tranſactions, could not be accompliſhed in leſs than three years. After their return to Antioch, *they abode long time with the diſciples* before they went up to Jeruſalem to the council. Now this, with the three years which they ſpent in the Leſſer Aſia, added to the year ſpent at Antioch, before they went to Jeruſalem with the alms, and the time they abode in Antioch, after their return, cannot make leſs than five years complete. And theſe being deducted from the 10 years, which elapſed between Saul's retreat into Cilicia, and his going to the council of Jeruſalem, there will remain full five years, as the duration of his abode in Cilicia, previous to the five years of his labours with Barnabas.

No. X. pag. 306. *The diſciples were called Chriſtians firſt in Antioch.* As the name Χριστιανοι has a Latin, and not a Greek termination, learned men are of opinion, that it was given to the diſciples, neither by themſelves, nor by the Greeks; but by the Romans, who impoſed that name upon them, to ſignify, that they were a new ſect, of which Chriſt was the author. Accordingly,

cordingly, both Luke in his hiftory, and Paul in his epiftles, feem induftrioufly to have avoided the ufe of that name, left it fhould have been thought, that they meant to reprefent their Mafter, as an ordinary leader of a fect, like the noted philofophers among the Greeks and Romans.—But though the name was thus offenfive at the firft, it became afterwards very acceptable to the difciples of Jefus. For it is ufed by Peter, 1 Epift. iv. 16. And fome have thought it *that worthy name*, of which James fpeaks, chap. ii. 17. Befides, we know that in procefs of time it was much, and juftly valued by thofe who bare it. Hence, in the epiftles of the churches of Vienne and Lyons, it is ftyled *an honourable, and glorious, and reviving appellation.* Lardner, Can. vol. ii. p. 72.

Before the difciples of Jefus were named *Chriftians*, they were called by their enemies, *men of that way*, (Acts ix. 2. xix. 9. 23.) *Galileans*, and *Nazarenes:* But among themfelves, they went by the name of *difciples*, *faints*, *brethren*, *the church*, *them that call upon the Lord Jefus Chrift*, or *upon his name*, or *upon the Lord*, fimply, 2 Tim. ii. 2. And the gofpel itfelf was called *the way of the Lord*, *the way of God*, *the way of falvation*, and fometimes fimply, *the way*, Acts xxiv. 22.

No. XI. pag. 308. *Did not confer on them the apoftolical office.* Barnabas and Saul, were not on this occafion, feparated by the church of Antioch to the miniftry in general. They had difcharged that office long before. Neither were they made apoftles by the church of Antioch. An apoftle of men, was no apoftle. And therefore Paul difclaimed that character, in the loudeft manner, by affirming, Gal. i. 1. *That he was an apoftle, not of men, neither by man, but by Jefus Chrift, and God the Father:* In which he fpake the truth. For at the time of his converfion, Jefus exprefsly made him an apoftle, faying to him, Acts xxvi. 16 *I have appeared to thee, for this purpofe, to make thee a minifter, and a witnefs, both of thefe things which thou haft feen, and of thofe things in the which I will appear unto thee;* 17. *Delivering thee from the people* (the Jewifh people) *and from the Gentiles,* (εις ὁς νυν σε αποςελλω) *unto whom I now fend thee.* 18. *To open their eyes, and to turn them from darknefs to light, and from the power of Satan unto God,* &c.

To Saul's being made an apoftle at his converfion it cannot be objected, that he did not then begin to difcharge the apoftolic office, but retired into Arabia. For, the other apoftles, after their election, did not go forth immediately to preach, but they remained moftly with their Mafter during his miniftry,

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that they might be eye and ear-witnesses of the things which they were afterwards to testify to the world: and in the course of their attendance, they received from their Master various instructions and directions relative to their office. And when he was about to leave them, though he ordered them to go and teach all nations, they neither understood the full extent of their commission, nor did they immediately execute it. Yet they acted and taught as apostles, according to the knowledge they then had of their duty. And by degrees proceeded to fulfil their commission according as it was opened up to them. —This was the case likewise with Saul, who though he was an apostle from the beginning, was fitted for the special duties of his office gradually, as circumstances required, until at length, the whole extent of his commission was revealed to him.

Saul therefore was an apostle from the time of his conversion, and always acted and taught as such; preaching *first to them of Damascus*, after his return from Arabia, *next at Jerusalem, and throughout all Judea, and then to the Gentiles.*

No. XII. pag. 311. *He found in every country, great numbers, not only of his own nation, but of the Gentiles, whom the Jews had turned from idols.* Lardner has well illustrated this fact, Cred. vol. i. c. 3. by passages from Philo, Josephus, and other authors, of which the following are the principal.

Philo, in the book which he wrote against Flaccus president of Egypt, in the beginning of Caligula's reign, says, "There "is not less than a million of Jews in Alexandria and other "parts of Egypt," and adds, "For one country does not "contain the Jewish people; they being extremely numerous; "for which reason, there are of them in all the best and most "flourishing countries in Europe, and Asia, in the islands, as "well as on the continent; all esteeming for their metropolis "the holy city, in which is the sacred temple of the most high "God." The same Philo, De Legatione ad Caium, mentions a letter of Herod Agrippa the elder to the Emperor Caius, to dissuade him from setting up his statue at Jerusalem, in which he says, "Nor can I forbear to allege in behalf of the "holy city, the place of my nativity, that it is the metropolis, "not of the country of Judea only, but of many others, on "account of the many colonies that have been sent out of it "at different times; not only into neighbouring countries; "Egypt, Phœnicia, both the Syrias, but also into places more "distant; to Pamphylia, Cilicia, and many parts of Asia, as "well as Bithynia, and the recesses of Pontus. They are in "the same manner, in Europe; in Thessaly, Beotia, Mace-"donia, Ætolia, Argos, Corinth, in the most and best parts

" of Peloponnefus. Nor are the continents only full of Jewifh " colonies, but alfo the moft celebrated iflands; Eubœa, Cy- " prus, Crete; not to mention thofe which are beyond the " Euphrates. For excepting only a fmall part of Babylon, and " fome other leffer diftricts, fcarce any country of note can be " mentioned, in which there are not Jewifh inhabitants," &c. Lardner, vol. i. p. 232.

The zeal of the Jews in making profelytes is well known. Horace has taken notice of it, lib. i. fat. iv. ver. *ult.*

——Ac veluti te
Judæi cogemus in hanc concedere turbam.

Jofephus likewife in his fecond book againft Appion, fays, " We choofe not to imitate the inftitutions of other people, " but we willingly embrace all that will follow ours." And from various paffages in the Acts, it is evident that many Gentiles, efpecially of the female fex, were brought to worfhip the one true God after the manner of the Jews.—To conclude, when the men of Damafcus (A. D. 66.) had formed a defign to make away with all the Jews of that place, Jofephus tells us, Bell. lib. ii. c. 20. § 2. " They concealed their defign very " carefully from their wives, becaufe all of them, except a " very few, were devoted to the Jewifh religion."

No. XIII. pag. 312. *The proconful of Cyprus, Sergius Paulus, refided.* When Auguftus obtained the fupreme power, he gave the inland provinces to the people, and referved thofe on the frontiers of the Empire to himfelf; defigning by that diftribution, to keep in his own hand the whole power of the armies. Dio (quoted by Lardner, vol. i. p. 52.) tells us, that the governors fent by the Emperor into the provinces, were called *lieutenants* or *proprætors*, though they were confular perfons, that is, had ferved the office of conful in the city. But the governors fent by the fenate into the provinces which belonged to them, were called *proconfuls*; not only thofe who had been confuls, but thofe alfo who had been prætors only.—The divifion of the provinces, made at firft by Auguftus, underwent many changes. For a province originally affigned to the fenate, was afterwards given to the Emperor; and on the contrary.—Such a change happened with refpect to the province of Cyprus, which, in the firft partition, was one of the Emperor's provinces, but was afterwards, together with Gallia Narbonnenfis, given to the fenate; inftead of which he took Dalmatia, which formerly was theirs, as Dio informs us, lib. liv. p. 523. Wherefore, when Paul vifited Cyprus, that ifland was one of the provinces which belonged to the fenate; confequently the proper

title of its governor was that of *proconful.* Accordingly, Sergius Paulus is fo named by Luke; which fhews his perfect knowledge of the ftate of the countries of which he writes.

This honourable and worthy perfon, like other proconfuls, had perfons learned in the Roman law to affift him in judging caufes. Alfo he had *a council,* (*συμβουλιον*) as Feftus likewife had, (Acts xxv. 12.) to advife with in difficult matters of ftate, and an officer to collect the taxes paid by the province. Befides, the prefidents appointed to govern the provinces, commonly brought with them from Rome, the moft intelligent and faithful of their friends. Thefe compofed their council, and to them were joined fome of the moft confiderable of the Roman citizens, who refided in the province: Alfo fome of the moft refpectable natives of the country, who could give information concerning the ftate of the province, the cuftoms of its inhabitants, and the genius of their political conftitution. All, or moft of thefe refpectable perfons, we may fuppofe, were witneffes to the apoftle's tranfactions in Paphos.

No. XIV. pag. 322. *Should go up to Jerufalem, to the apoftles.* From this paffage of the hiftory, and from Acts viii. 1. Gal. i. 17. it appears, that while the inferior teachers went to diftant parts, whether to avoid perfecution, or to make difciples, the apoftles of the circumcifion, ufually refided at Jerufalem. This I fuppofe they did by the divine direction, that the brethren in diftant parts, who had need of their advice and affiftance in any difficult matter, might know where to apply to them: And alfo that they might eftablifh a church, under their own immediate infpection, as a pattern, according to which, thofe who were converted in diftant countries, might be formed into affemblies for the public worfhip of God, and for edifying themfelves with the gofpel-doctrine, ftatedly difpenfed to them, by the minifters of the word, in thefe affemblies.

No. XV. pag. 323. *The decree which they paffed on the queftion, runs in the name of the whole church:* for it begins in this manner, Acts xv. 22. *Then it feemed good to the apoftles and elders, with the whole church.* The hiftorian, however, does not mean, that all the brethren in Jerufalem were gathered together on this occafion. For what houfe could have held fo great a multitude:— Peter by one fermon, converted three thoufand, and by another, no lefs than five thoufand. And without doubt, many more on other occafions were added to the church of Jerufalem, by the joint labours of the whole apoftles, who commonly refided there. The Chriftians being fo numerous in Jerufalem, Mofheim

fheim (De Reb. Chrift. ant. Conftant. p. 117.) conjectures, that the faithful in that city met in feparate affemblies for worfhipping God; and that all who ordinarily came together in one and the fame houfe, confidered themfelves as more particularly united. And therefore, when the queftion concerning the Gentiles was to be determined, feeing they could not all be prefent, they naturally deputed fome of their moft efteemed members, to meet with the apoftles and elders, to deliberate on that important fubject. And thefe delegates having fignified their affent to James's propofition, it was confidered as the determination of the whole church.

This affembly hath long been denominated very properly, *The council of Jerufalem*; for the reafon mentioned Pref. to the Galat. Sect. 4. laft paragr. which fee.

Concerning this *council* I have farther to add, That the brethren of Antioch, having fent to confult, not the apoftles fingly, but *the apoftles and elders* at Jerufalem, they, it feems, called the brethren of that church to affift them in the deliberation. It is evident, therefore, that in deciding this very important queftion, the apoftles did not ufe their apoftolical authority, but offered an opinion, which they fupported by reafons drawn from facts, and from the teftimony of the fcriptures, with a view to convince thofe, who fat with them as judges of the matter under deliberation; and who being convinced by the reafons which the apoftles offered, agreed to what was propofed; which thus became the unanimous decifion of the whole affembly. This method of ending the controverfy, the Holy Ghoft had pointed out as the moft proper, by a revelation made, either to Paul, or to fome of the prophets of Antioch. For, as was obferved Gal. ii. 2. note 1. the unanimous opinion of fuch a numerous body of men, refpectable for their knowledge of the gofpel-doctrine, and of the difpenfations of God, and of the writings of the prophets, and who enjoyed the gifts of the Spirit in abundance, could not but have a greater influence, in quieting the minds of the zealous Jewifh believers, than if the matter had been decided only by a few, even although they were apoftles divinely infpired. To conclude, the decifion given by this numerous and refpectable affembly, being founded on the teftimony which the Holy Ghoft had borne to the juftification of the Gentiles without circumcifion, by his gifts beftowed on them even as upon the Jewifh converts, the whole affembly in the way they worded their decree, bare evidence to the reality of that teftimony, and rendered it indubitable, by this their unanimous decifion, Acts xv. 28. *It feemed good to the Holy Ghoft, and to us*, who have been wit-

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neſſes of that declaration of his mind, which the Holy Ghoſt made by communicating his gifts to the Gentiles.

No. XVI. pag. 326. *Had no relation to the idolatrous Gentiles at all.* See Preface to Galatians Sect. 4. where the arguments which prove that the decree of the council of Jeruſalem, had no relation to the idolatrous Gentiles, but only to the proſelytes, are propoſed at great length. See however Lardner's life of Peter, in his 3d vol. on the Canon, where he contends that there were no proſelytes of the Gate.

No. XVII. pag. 330. *And paſſing through Phrygia, and the Galatian country.* This is the firſt mention that is made in the book of the Acts, of Paul's being in Galatia and Phrygia. But from his own writings, we know he made many journies and voyages, which are not recorded by Luke. And even, of the tranſactions mentioned by that hiſtorian, ſome are paſſed over very ſlightly. Wherefore, though Luke has not mentioned it, we may believe that Paul was in Phrygia and Galatia before this, and that he planted many churches there. If ſo, what time can we aſſign for that work more probable, than when he and Barnabas fled from Iconium, to Derbe and Lyſtra, *and into the region that lieth round about:* for Phrygia and Galatia lay round about Lycaonia. Or, if the circumſtances mentioned by Paul in his epiſtles, lead us to think that he, ſingly, planted the churches of Galatia, we may ſuppoſe he performed that work during the five years which he ſpent in Cilicia, and its neighbourhood, after he fled from Jeruſalem. But of this, ſee more, in the Preface to Paul's epiſtle to the Galatians, Sect. 1.

No. XVIII. pag. 333. *Philippi, which is the chief city of that part of Macedonia, and a colony.* Livy, B. 45. c. 9. tells us, that when Paulus Emilius conquered Macedonia, he divided it into four parts; of which the firſt, was that which lay between the rivers Strymon and Neſſus; and that the chief city of that firſt part, was Amphipolis. To avoid contradicting the Roman hiſtorian, the following tranſlation of Luke's words is propoſed by ſome: *And thence to Philippi which is* (πρωτη της μεριδος της Μακεδονιας πολις κολωνια) *the firſt city of that part of Macedonia which is a colony.* But B. Pearce, in his Commentary on the Acts, thinks the common tranſlation ought to be retained, becauſe Luke, who was with the apoſtle at this time, could not be miſtaken in a fact ſo obvious. And therefore, although formerly

merly Amphipolis was the chief city of that divifion of Macedonia, we may on Luke's authority believe, that at the time Paul paffed into Macedonia, Philippi enjoyed that honour. I fuppofe, that when Auguftus, after the defeat of Anthony, augmented the colony at Philippi by fending Anthony's adherents thither, he, in honour of the colony, transferred the courts of juftice from Amphipolis to Philippi, whereby it became the chief city of that divifion of Macedonia. But in whatever manner it happened, the fact may be relied on, fince Luke who refided long at Philippi, has exprefsly afferted it.

Philippi being a colony, the greateft part of its inhabitants were Romans, and were governed by the laws of Rome. They alfo enjoyed the rights of Latium, and worfhipped the Gods thereof, and probably fpake the Latin language, fo that in many refpects Philippi was a Latin city.—This is the account which A. Gellius gives of the colonies, Lib. xiii. c. 13. *Et jura inftitutaque omnia populi Romani, non fui imperii habent.* Quoted by Lardner, Credib. Vol. 1. p. 153.

No. XIX. pag. 333. *Went out of the city by a river fide* (ἐνομιζετο προσευχη ειναι) *where a place for prayer was by law allowed.* From this it is evident, that Philippi was built befide a river or near to one. Yet no fuch river is marked in the maps of this country, which is the more extraordinary that Luke, who was long at Philippi, hath reprefented the river befide which it ftood as navigable, Acts xx. 6. *And we failed from Philippi after the days of unleavened bread.* But Luke's geography is amply confirmed by the paffage from Lucian, quoted page 332, who fays, *The walls of Philippi were wafhed by the river Hebrus.*

Learned men are not agreed whether (προσευχη) the word in the original, denotes the act, or the place of prayer. Dr. Lardner, vol. 1. p. 236. has produced the following paffages, which may be of ufe in fettling this point. The firft is from Jofeph. Ant. xiv. 10. § 24. where a decree of the city of Halicarnaffus permitting the Jews to build (προσευχας) *oratories*, is cited; part of which decree runs thus: "We decree that the Jews who "are willing, men and women, do obferve the fabbaths, and "perform facred rites according to the Jewifh laws, and build "oratories by the fea-fide, according to the cuftom of their "country," &c. The next paffage is from Tertullian, Ad. Nat. lib. 1. c. 13. where, among other Jewifh rites, he mentions *orationes littorales*, *fhore prayers*, that is, prayers by the fea-fide, or a river-fide: For the Jews efteemed thefe the moft pure places for performing the worfhip of God in, as is plain from Philo's oration againft Flaccus, p. 982. where fpeaking of the Jews

Jews he says, " And early in the morning flocking out of the " gates of the city, they go to the neighbouring shores, for the " (proseuchæ) oratories were destroyed; and standing in a most " pure place they lift up their voices with one accord." Of this Jewish custom we have an instance, Acts xxi. 5. *They all brought us on our way, with wives and children, till we were out of the city, and we kneeled down on the shore, and prayed.*

It is commonly said, that the difference between a *proseuche* or *oratory*, and a synagogue, was this; *the synagogue* was a covered house, where the law was read, and prayers offered up to God, according to a set form, in name of the whole congregation. But the *proseuche*, or oratory, was a piece of ground inclosed with a wall, where individuals prayed each by himself apart, as in the courts of the temple. The Jews built their synagogues and proseuchæs on the banks of rivers, or on the sea-shore, because according to the tradition of the fathers, they were obliged to wash their hands before they prayed; for which use they esteemed the rivers, and sea-water, by far the fittest. See Joseph. Ant. xii. c. 2. Elsner.

No. XX. pag. 336. *Then departed, leaving Luke at Philippi.* That Paul left Luke at Philippi, we know from the phraseology of his history. For before that event, Luke carries on the narration in the following manner. — Acts xvi. 11. *Loosing from Troas*, we *came with a straight course to Samothrace.*—13. *And on the sabbath-day* we *went out of the city, by a river-side.* — 16. *And it came to pass as* we *went to prayer.* But after Paul and the rest departed from Philippi, Luke changes his style, in this manner. Acts xvii. 1. *Now when* they *had passed through Amphipolis and Apollonia*, they *came to Thessalonica.* Nor does he resume his former manner of writing, until chap. xx. describing Paul's voyage to Syria he thus writes. 5. *These going before, tarried for* us *at Troas.* 6. *And* we *sailed from Philippi after the days of unleavened bread, and came unto* them *to Troas, where* we *abode seven days.* It is therefore more than probable, that when Paul, Silas, and Timothy departed from Philippi, after having gathered a church there, Luke remained with the new converts, until the apostle, in his way from Corinth to Syria the second time, came to Philippi and took him with them.

If the foregoing supposition is well founded, Luke must have remained several years at Philippi; and if he was *the brother whose praise was in the gospel*, mentioned 2 Cor. viii. 18. he joined Paul on his coming into Macedonia, after the riot of Demetrius, and was sent by him to Corinth with Titus, who carried the apostle's second letter to the Corinthians. And having executed that commission, he returned to Philippi, and gave him an account of the success of that letter. And after the apostle

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ſet out for Corinth, Luke remained at Philippi till Paul returned. For there he joined him, in his ſecond voyage to Syria, as has been already obſerved.

No. XXI. pag. 344. *Whom therefore ye ignorantly worſhip, him declare I to you.* Becauſe Paul, on this occaſion, told the Athenians, That the true God was he whom they ignorantly worſhipped, under the title of *the unknown God*, ſome learned men have ſuppoſed, that the altar he ſpeaks of, was raiſed to the God of the Jews, concerning whoſe power in the deſtruction of the Egyptians and Canaanites, the ancient Athenians had received ſome obſcure reports. But becauſe the Jews carefully concealed his name, and had no image of him, the Athenians erected no ſtatue to the God of the Jews, but worſhipped him under the appellation of *the unknown God*. Others think this one of the altars, which Diogenes Laertius ſpeaks of *in Epimenide*. For he relates, that by the advice of Epimenides, the Athenians, when afflicted with a peſtilence, brought a number of white and black ſheep to Areopagus, and there let them go; appointing a man to follow each, that where any of them lay down it might be ſacrificed (καθηκοντι θεω) *to the God to whom ſacrifices were due*: after which the plague was ſtaid. Hence, ſays he, there are among the Athenians various altars, without the name of any God. But this deliverance being wrought by the true God, the apoſtle juſtly affirms, that they worſhipped him by theſe altars, though they knew him not. Dr. Wellwood however, in the introduction to his tranſlation of the Banquet of Xenophon, ſays theſe altars were erected by Socrates, to expreſs his devotion to the one true God, of whom the Athenians had no idea, and whoſe nature, he inſinuated by this inſcription, was far above the reach of human comprehenſion. According to this account alſo of the Athenian altars, the apoſtle's interpretation of the inſcription is ſtill perfectly juſt.

No. XXII. pag. 348. *Claudius had commanded all Jews to depart from Rome.* That the emperor Claudius baniſhed all the Jews from Rome, is teſtified by Suetonius in his life of Claudius. c. 25. *Judæos, impulſore Chreſto, aſſidue tumultuantes, Roma expulit.* The origin of the tumults which occaſioned the baniſhment of the Jews from Rome, Suetonius in the above paſſage hath related in ſuch a manner, as to make his readers imagine *Chreſt* or *Chriſt* was then in Rome, and that the tumults were owing to his inſtigation. But the true ſtate of the fact ſeems to have been this. The Jews, whoſe darling object was to make proſelytes to their religion, ſhewed the ſame malicious diſpoſition

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at Rome, which their brethren ſhewed in the other great cities, where the goſpel was preached with ſucceſs. Being extremely diſpleaſed with the heathens for embracing the goſpel, they publiſhed a number of calumnies againſt the goſpel itſelf, and againſt its abettors, by which they enraged the idolatrous multitude at Rome to ſuch a degree, that they aſſiſted the unbelieving Jews in their tumultuous attacks upon the Chriſtians. Wherefore the Jews being the ringleaders in theſe tumults, the Emperor, to preſerve the peace of the city, found it neceſſary to baniſh all the Jews from Rome; and among the reſt, ſuch of them as had embraced the Chriſtian faith.

Claudius's edict againſt the Jews, according to the beſt chronologers, was publiſhed in the eleventh year of his reign; which year began January 24. A. D. 51. Now ſuppoſing Claudius to have publiſhed his edict in the beginning of that year, he certainly would allow the proſcribed, ſome months at leaſt to ſettle their affairs, and take themſelves away Wherefore Aquila and Priſcilla could not well leave Italy before the end of the ſpring A. D. 51. Beſides, their voyage to Corinth would take up ſome time. And when they arrived, a month or two muſt have paſſed before they could ſettle themſelves, in ſuch a manner as to be carrying on their buſineſs of tent making, when Paul came to Corinth. His arrival therefore cannot be fixed ſooner than the autumn of A. D. 51.

Having in this manner fixed one date in Paul's hiſtory, let us next conſider, how it may be applied for determining the time of ſome other important events, connected with his arrival at Corinth.—After the council of Jeruſalem, Paul came down to Antioch, where he abode ſeveral months; then departed with Titus to confirm the churches of Cilicia, Galatia, and Phrygia. This office he performed by delivering them the decrees of the council to keep. And as he remained no longer in any place than was neceſſary for that purpoſe, we may ſuppoſe he finiſhed his progreſs through the churches, in four or five months from his leaving Antioch: Then he went over to Macedonia, where, and in Greece, he preached indeed a conſiderable time: probably ten or twelve months before he came to Corinth. Theſe added to the months he ſpent in Antioch after the council, and in confirming the churches in Cilicia, Galatia, and Phrygia, may have made in all, a year and nine months. Wherefore if theſe are counted backwards, from the autumn of A. D. 51. when Paul arrived at Corinth, they will bring us to the end of A. D. 49, or the beginning of A. D. 50, as the date of the council of Jeruſalem. And ſeeing that council was held, about fourteen years after Paul's converſion, (Gal. ii. 1.) perhaps 14 years wanting ſome months, his converſion will thus be fixed

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to the end of A. D. 36. or to the beginning of A. D. 37, a date which is likewiſe confirmed by the reſt which the churches of Judea, Samaria, and Galilee enjoyed, through the publication of Caius's order to ſet up his ſtatue in the temple of Jeruſalem in the end of A. D. 39 or the beginning of A.D. 40, three years after Paul's converſion, as hath been ſhewn, No. V.

No. XXIII. pag. 354. *Having ſhorn his head in Cenchrea, for he had a vow.* This is thought to have been the vow of the Nazarite, whereby Paul, from the time he made it, until he offered the ſacrifices preſcribed by the law, bound himſelf to abſtain from wine, and all fermented liquors. See Numb. vi. 1.—21. That this vow was in uſe in Paul's days, is evident from what Joſephus has related of Bernice, Bell. ii. c. 15. init. "She was "then (A. D 66.) at Jeruſalem, performing a vow to God. "For it is cuſtomary for thoſe who have been afflicted with "ſome diſtemper, or have laboured under any other difficulty, "to make a vow, thirty days before they offer ſacrifice, to ab-"ſtain from wine, and ſhave the hair of their head." By the law, the Nazarite was to ſhave his head at the door of the tabernacle of the congregation. But as there were a vaſt number of Jews in the Gentile countries, who lived at a great diſtance from Jeruſalem, they were obliged to diſpenſe with the exactneſs of many things required in the law. Lardner, vol. i. p. 461. has mentioned a paſſage of a Jewiſh book, quoted by Reland, which ſays, "They who make the vow of the Nazarite, out of "the land of Iſrael, ſhall go into it to complete the vow." This accounts for Paul's concern to keep the next feaſt at Jeruſalem, Acts xviii. 21.

The vow of the four brethren, mentioned Acts xxi. 23. is likewiſe thought to have been the vow of the Nazarite. There is a paſſage in Joſephus, concerning Herod Agrippa, which ſhews that it was no unuſual thing now, for zealous men, who had it in their power, to bear the whole or a part of the charges of the ſacrifices, which the Nazarites were obliged to offer, at the expiration of their vow. The paſſage I refer to is, Ant. xix. 6. initio, where, having told that Claudius made Herod king of all Judea, he adds, "And he, as it was very likely for one to do, who had "had ſo conſiderable an advancement, made all the expedition he "could into his kingdom. And coming to Jeruſalem, he of-"fered up ſacrifices of thankſgiving, and omitted nothing that "was preſcribed by the law; for which reaſon, he alſo ordered "a good number of Nazarites to be ſhaved." That was the common phraſe for completing the vow of the Nazarite, by offering the preſcribed ſacrifices; and therefore, the brethren at Jeruſalem, when they adviſed Paul to aſſiſt the four men in diſ-

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charging their vow, did not ſay, *Be at charges with them*, that they may make their offerings, but *that they may ſhave their heads*. An action of this kind being extremely popular, and ſhewing great zeal for the law, the brethren at Jeruſalem very prudently adviſed Paul to it, to ſhew that he did not contemn the inſtitutions of Moſes. Beſides, it was one of thoſe popular actions, by which Agrippa recommended himſelf to the Jews, when he took poſſeſſion of the kingdom, as appears from the foregoing quotation.

No. XXIV. pag. 370. *On the firſt day of the week, when the diſciples came together to break bread.* From this paſſage, and from 1 Cor. xvi. 1, 2 John xx. 19. 26. it appears to have been the cuſtom of the diſciples, after our Lord's reſurrection, to obſerve the firſt day of the week in honour of that event, by aſſembling thereon for the worſhip of God, and for celebrating the Lord's ſupper. Accordingly, Juſtin Martyr, who wrote forty-four years after the death of the apoſtle John, tells us, Apologet. 2. p. 98. "On Sunday all Chriſtians in the city "and country, meet together, becauſe it is the day of our "Lord's reſurrection, and then we hear read to us the writings "of the prophets and apoſtles. This done, the preſident makes "an oration to the aſſembly, to exhort them to imitate and do "the things they hear: And then we all join in prayer, and "after that we celebrate the ſacrament, and they that are "willing and able give alms," &c. Whitby's note on Acts xx. 7.

No. XXV. pag. 376. *Teaching all men every where againſt the people.* Lardner. Credib. vol. 1. p. 553. obſerves, that the Jews in Judea conſidered it as their due, to have particular regard paid to them by their countrymen in the provinces, and by all the Gentiles who worſhipped the true God, and who for that purpoſe aſſembled themſelves with the Jews in their ſynagogues. And in fact, the Jews out of Judea, and all the proſelytes, ſhewed great regard to the people of Jeruſalem and of Judea, and were very ready to aſſiſt them in every difficulty. Thus, the diſciples at Antioch, when they heard that there was to be a dearth in the land of Judea, (Acts xi. 29.) *every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea.* And in this reſolution, not the Jews by birth alone, but the juſt proſelytes alſo, and even the religious proſelytes, joined. And having made a liberal collection, they ſent it to the elders at Jeruſalem, by the hands of Barnabas and Saul. —In like manner, when that famine actually happened, Helene, queen of Adiabene, and Izates her ſon, both of them proſelytes to Judaiſm, contributed largely for the relief of the inhabitants of

of Jerufalem, and of Judea, Jofeph. Ant. xx. c. 2. § 6.—Alfo when the apoftles at Jerufalem agreed that Paul fhould go among the Gentiles, they recommended it to him, *to remember the poor, which very thing he alfo made hafte to do*, Gal ii. 10. Wherefore, the collections, which Paul afterwards made, among all the churches of the Gentiles, for the faints in Judea, was no novelty. It had been often practifed; and was founded in the beft reafon. For as Paul, writing to the Romans on this fubject, obferved, they were bound to do this both in juftice and in gratitude. Rom. xv. 27. *They have been pleafed verily, and their debtors they are. For if the Gentiles have partaken of their fpiritual things, they ought certainly to minifter to them in carnal things.* And confidering, that in the perfecution, the brethren of Judea were often fpoiled of their goods, (Heb. x. 34.) thefe collections were the more neceffary.

Such being the principles and the expectations of the Jews in Judea, no wonder that the bigots among them were enraged, when they heard that Paul, inftead of enjoining the converted Gentiles to obferve the law of Mofes, taught that they were entirely free from that law: for this was to break the tie by which the Jews held thofe heathens in fubjection, who had turned from idols to worfhip the true God. And therefore, the outcry of the Jews againft Paul, though wholly unjuft, was every word of it expreffive and popular, efpecially at Jerufalem: *This is the man who teacheth all men every where againft the people*, Acts xxi. 28.

No. XXVI. pag. 377. *Tidings came to the chief captain of the legion.* Χιλιαρχῳ της σπειρας. The word σπειρα is ufed with confiderable latitude. It fignifies any gathering of foldiers, without determining their number: hence it is applied to *a legion*. At other times, it fignifies a much fmaller number of foldiers.—The other word, χιλιαρχος, properly fignifies the commander of a thoufand men. But it is likewife ufed for a Roman military *Tribune*. Wherefore, as there was always a legion ftationed in Jerufalem, we may fuppofe, that Lyfias was the eldeft, or firft Tribune, and by confequence that he was the commander of the garrifon, and was entrufted by the governor Felix, with the power which the chief officer under him at Jerufalem, ufually poffeffed.—But the word χιλιαρχος is likewife ufed to fignify *the captain of the temple*, (John xviii. 12.) who is thought to have been a Jewifh officer. And Luke fpeaks of στρατηγοις, *the captains of the temple*, Luke xxii. 52. Thefe I fuppofe were the perfons who prefided over the divifions of the priefts and Levites, employed in different miniftrations in the

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temple. But the χιλιαρχ@, *or captain of the temple*, was he who had the command of the whole.

No. XXVII. pag. 377. *Commanded him to be carried into the castle.* This was the castle *Antonia*, which was built by John Hyrcanus, high-priest and prince of the Jews, on a rock, which stood at the angle of the northern and western porticos of the outer court of the temple. It was at first named *Baris*. But Herod the Great rebuilt it, and raised it so high, as to command the temple, and afford a sight of what passed in the two outer courts. On the side where it joined the porticos of the temple, there were stairs which reached to each portico, by which the soldiers descended to keep guard in several places of the porticos, especially during the great festivals, to suppress any disorders which might happen. Further, to render this fortress inaccessible, Herod faced the rock on which it stood with white polished marble; and having completed the fortress, he named it *Antonia*, in honour of his friend Mark Anthony. Afterward, when Judea was made a Roman province, the Romans always kept a strong garrison in that castle. And at the festivals, when the people flocked to Jerusalem in great multitudes, bodies of armed soldiers went down from this castle, and watched in several places of the porticos of the temple, to prevent tumults. For on such occasions more especially, the multitude was disposed to make disturbances.

No. XXVIII. pag. 377. *Leddest out into the wilderness, four thousand men*, των σικαριων, *of the Sicarii.* The men of whom the Tribune spake, were named *Sicarii*, from their small crooked swords or daggers, (called by the Romans *Sicæ*), which they carried under their garments. With these they committed horrible murders in Jerusalem about this time. For their custom was, to mix in the crowd at the great festivals, and to stab their enemies, even in the day-time. And to conceal their wickedness, they affected great indignation against the authors of the slaughter. Nay, to such a pitch did they carry their cruelty, that they would kill any person whatever for hire. Thus Josephus, Ant. xx. 7. 5. tells us, that one Dora, at the instigation of Felix the governor, hired some of these miscreants, who murdered the high priest Jonathan.—The same historian informs us, (ibid. c. 6.) that when Felix was procurator, a certain Egyptian came to Jerusalem, and pretending to be a prophet, persuaded the people to follow him to Mount Olivet, promising that they should see the walls of Jerusalem fall down at his command, and have a free entrance into the city, over the ruins.

But that Felix attacked them with an army, killed four hundred of them, and took two hundred captives. And that the Egyptian himself, having fled, disappeared. This, it is thought, was the impostor of whom the Tribune spake, when he asked Paul if he was *that Egyptian who before these days made an insurrection,* &c. The Tribune added, that the followers of the Egyptian were *Sicarii.* Perhaps, besides the *Sicarii,* many of this impostor's followers were *Zealots,* who were very forward in all the tumults against the Romans. Josephus indeed, has not told us what sort of people the followers of the Egyptian were; only by relating the affair, after giving an account of the Sicarii, he seems to insinuate, that they were mostly of that description.

In the other account which Josephus has given of this affair, Bell. ii. c. 13. he says, the Egyptian gathered thirty thousand; That after bringing them round out of the wilderness up to the Mount of Olives, he intended from thence to attack Jerusalem, and beating the Roman guards, to bring the people in subjection to him.—But Felix, coming suddenly upon him with the Roman soldiers, prevented the attack; and that all the people joined with Felix in their own defence. So that when they came to engage, the Egyptian fled, followed only by a few: that the greatest part of those who were with him, were either slain or taken prisoners; the rest of the multitude being scattered. This account of the numbers which followed the Egyptian, being very different from the former, no objection can be drawn from either, against the number mentioned by the Tribune. The truth is, Josephus needs more to be reconciled with himself than Luke to be reconciled with him. For it should be remembered, that Luke is not answerable for the Tribune's numbers. All that was incumbent on him, was to relate faithfully what he said.

No. XXIX. pag. 381. *Felix the Governor.* Judea, though sometimes called a province, was properly a branch of the province of Syria, as Lardner observes, Credib. B. 1. p. 161. Nevertheless, it had a Roman governor, residing in it with supreme authority, which was a very uncommon thing. The proper title of this governor was *Procurator;* a name that was given to the officer who took care of the Emperor's revenue in the provinces belonging to him. Whereas, in the provinces belonging to the senate, that officer was named *Quæstor.* But though the governors of Judea were properly procurators, they had, as was just now observed, the power of presidents. Hence the sacred writers give to Pilate, Felix, and Festus, the title of *Governors;*

 which

which is a general word, and very proper according to the ufage of the beft writers.

No. XXX. pag. 382. *Felix was himfelf a great oppreffor of the nation.* Antonius Claudius Felix, with his brother Pallas, were freed-men of the Emperor Claudius, with whom Pallas being in high favour, he procured for his brother Felix, the procuratorfhip of Judea. But in his government, Felix fhewed the meannefs of his difpofition and former condition, by exercifing his power in the moft wanton acts of cruelty and oppreffion. So Tacitus tells us, Hift. lib. v. c. 9. *Claudius, defunctis Regibus, aut ad modicum redactis, Judæam provinciam Equitibus Romanis, aut libertis permifit. E quibus Antonius Felix per omnem fævitiam ac libidinem, jus regium fervili ingenio exercuit, Drufilla, Cleopatræ et Antonii nepte* (grand-daughter) *in matrimonium accepta: ut ejufdem Antonii, Felix progener, Claudius nepos effet.*—Felix married two ladies of the name of *Drufilla.* The one was the grand-daughter of Cleopatra and Antony. She is the lady of whom Tacitus fpeaks. The other was Drufilla mentioned Acts xxiv. 24. where fhe is called *a Jewefs*, to diftinguifh her from the Roman lady of that name. This Drufilla was the daughter of Herod Agrippa, (whofe death is related Acts xii. 23.) and the fifter of Herod Agrippa the younger, before whom Paul pleaded his caufe. He gave her to Azizus king of the Emeffenes, on his confenting to embrace the Jewifh religion. But fhe did not remain long with him. For Felix having feen this moft beautiful of women, as Jofephus calls her, (Ant. xx. 5.) became violently in love with her, and fent his friend *Simon*, a Jew of Cyprus, who profeffed the magic art, to perfuade her to leave Azizus, and marry him. This commiffion Simon executed fo well, that Drufilla, to avoid the affronts put upon her by her fifter Bernice, who envied her beauty, confented to marry Felix, though it was contrary to her religion.

This Drufilla having expreffed a defire to hear Paul preach, her hufband Felix fent for him, and they heard him concerning the faith in Chrift. On that occafion Felix's confcience was awakened to fuch a degree, by Paul's fermon, that he trembled. Neverthelefs, he continued his cruel and unjuft practices, all the time his government lafted, which was about the fpace of two years. For Nero in the 6th year of his reign recalled him. After Felix was recalled, fome of the principal Jews followed him to Rome, and accufed him to the Emperor, who would have punifhed him, if it had not been for the prayers and intreaties of his brother Pallas, who then poffeffed the favour of Nero, as he had formerly done that of Claudius.

No. XXXI. pag. 387. *He appealed from Feſtus to Cæſar.* That cauſes were by appeal, removed from the courts in the provinces, to Rome, is evident from Suetonius, who in his life of Auguſtus, c. 33. ſays, *Appellationes quotannis urbanorum quidem litigatorum Prætori delegavit urbano, at provincialium, conſularibus viris, quos ſingulos cujuſque provinciæ negotiis præpoſuiſſet.* And that Roman citizens, tried for their life in the provinces, had a right to transfer their cauſe by appeal to Rome, is evident from Pliny, lib. x. epiſt. 97. Ad Trajanum. *Et alii ſimilis amentiæ, quos quia cives Romani erant, annotavi in urbem remittendos.*

No. XXXII. pag. 387. *King Agrippa and his ſiſter Bernice.* This is he who by Joſephus is called, *King Agrippa the younger.* He was the ſon of that Herod Agrippa, whoſe death is related Acts xii. 23. and the grandſon of *Ariſtobulus*, (whom his father put to death), conſequently the great-grandſon of the firſt Herod, called Herod the Great, in whoſe reign our Lord was born.

Herod Agrippa the younger, was in great favour with the Emperor Claudius, who gave him the kingdom of his uncle Herod king of Chalcis. But he afterwards took it from him, and gave him the tetrarchy of Philip, with Batanæa, Trachonitis, and Abilene which formerly Lyſanias poſſeſſed, Luke iii. 1. After this, Nero gave him a part of Galilee, with the cities Tiberias, Tarrichæa, and Julias, beyond Jordan, with fourteen villages.

Herod the younger, was the laſt king of the Herod family. For he lived to ſee Jeruſalem deſtroyed, and the Jewiſh nation ſold as ſlaves, to any who would purchaſe them. After that, he went to Rome, where, as Dio informs us, he obtained prætorian honours, and lived in the palace with his ſiſter Bernice. This is the lady mentioned in the Acts. She was firſt married to her uncle Herod, king of Chalcis, but after his death, being talked of as criminally familiar with her brother Agrippa, ſhe married Polemon king of Cilicia, to quaſh that rumour. But ſoon after, influenced more by lewd inclination, than by a regard to her reputation, ſhe divorced Polemon, and returned to her brother; by which the rumour of their unlawful commerce was again revived.

Agrippa and Bernice were living together when Feſtus arrived in the province. They came therefore to Cæſarea, to congratulate Feſtus upon his advancement to the procuratorſhip. On that occaſion, Agrippa having expreſſed a deſire to hear Paul, Feſtus gratified him, by producing the apoſtle in the

place of hearing, before him, and Bernice, and the Tribunes, and all the principal men of Cæfarea; fo that the apoftle had a new opportunity of fpeaking in his own defence; which he did to fuch good effect, that Agrippa declared in the prefence of the whole affembly, that he had done nothing worthy of death; and that he might have been fet at liberty, if he had not appealed to Cæfar.

Tacitus has fpoken of Bernice's beauty, and of the court which fhe paid to Vefpafian, by her magnificent prefents; and of the love which his fon Titus bare to her, Hift. lib. ii. c. 81. *Nec minore animo Regina Berenice partes juvabat, florens ætate formaque, et feni quoque Vefpafiano, magnificentia munerum, grata.* And fpeaking of Vefpafian's fon Titus, the fame hiftorian fays, Hift. lib. ii. c. 2. *Neque abhorrebat a Berenice juvenilis animus.* Suetonius adds, that Titus promifed to marry her. For after mentioning Titus's cruelty, he fpeaks of his luft, cap. 7. *Nec minus libido, propter exoletorum et fpadonum greges, propterque infignem reginæ Berenices amorem, cui etiam nuptias pollicitus ferebatur* Neverthelefs, after he became Emperor, he for reafons of ftate difmiffed Berenice, though with great regret: *Berenicen ex urbe dimifit, invitus invitam.* Titus Vefp. cap. 7.

No. XXXIII. pag. 389. *He called on all the Jews prefent to bear witnefs.* Bifhop Lowth in his note on Ifa. liii. 8. tells us, " It is faid in the Mifhna, that before any one was punifhed " for a capital crime, proclamation was made before the pri- " foner by the public crier, in thefe words: *Quicunque noverit* " *aliquid de ejus innocentiâ, veniat et doceat de eo.* On which " paffage the Gemara of Babylon adds, *that before the death of* " *Jefus, this proclamation was made for forty days; but no defence* " *could be found.* On which words Lardner obferves, " *It is* " *truly furprifing to fee fuch falfehoods contrary to well known facts.* " Teftimonies, vol. i. p. 198. The report is certainly falfe, " but this falfe report is founded on the fuppofition, that there " was fuch a cuftom, and fo far confirms the account above " given from the Mifhna. The Mifhna was compofed in the " middle of the fecond century: Lardner afcribes it to the year " of Chrift 180."

" Now it is plain from the hiftory of the Four Evangelifts, " that in the trial and condemnation of Jefus no fuch rule was " obferved; (though, according to the account of the Mifhna, " it muft have been in practice at that time; no proclamation " was made for any perfon to bear witnefs to the innocence and " character of Jefus; nor did any one voluntarily ftep forth to " give his atteftation to it. And our Saviour feems to refer to

" fuch

" ſuch a cuſtom, and to claim the benefit of it, by his anſwer
" to the high-prieſt, when he aſked him of his diſciples and of
" his doctrine; *I ſpake openly to the world; I ever taught in the*
" *ſynagogue, and in the temple, whither the Jews always reſort;*
" *and in ſecret have I ſaid nothing. Why aſketh thou me? Aſk*
" *them which heard me, what I have ſaid unto them: Behold, they*
" *know what I ſaid*, John xviii. 20, 21. This therefore was one
" remarkable inſtance of hardſhip and injuſtice, among others,
" predicted by the prophet, which our Saviour underwent in
" his trial and ſufferings."

" St. Paul likewiſe, in ſimilar circumſtances, ſtanding before
" the judgment-ſeat of Feſtus, ſeems to complain of the ſame un-
" juſt treatment; that no one was called, or would appear to
" vindicate his character. *My manner of life from my youth,*
" *which was at the firſt among my own nation at Jeruſalem, know all*
" *the Jews, which knew me from the beginning, if they would teſtify;*
" *that after the ſtricteſt ſect of our religion, I lived a Phariſee.*"
Acts xxvi. 4, 5. Thus far Lowth.

To comprehend the force and propriety of the above appeal to the Jews who were preſent at the apoſtle's defence before Agrippa, the full extent of his expreſſion, *My manner of life*, muſt be attended to, and underſtood. For the apoſtle did not mean only, *That all the Jews knew his education was at the firſt among his own nation at Jeruſalem;* but likewiſe, that they knew the other particulars which he mentioned in the ſubſequent parts of his defence; namely, That *after the ſtricteſt ſect of their religion, he lived a Phariſee*, ver. 5.—*That he thought with himſelf, that he ought to do many things contrary to the name of Jeſus of Nazareth*, ver. 9.—*That he did theſe things in Jeruſalem: That many of the ſaints he ſhut up in priſon, having received authority from the chief prieſts* ſo to do. *And that when they were put to death, he gave his voice againſt them*, ver. 10. alluding to his behaviour at the ſtoning of Stephen.—*That he puniſhed them oft in every ſynagogue, and compelled them to blaſpheme* Jeſus; *and that being exceedingly mad againſt them, he perſecuted them even to foreign cities*, ver. 11.—In particular, that *he went to Damaſcus with authority and commiſſion from the chief prieſts*, ver. 12.—*that if he found any of this way, whether they were men or women, he might bring them bound to Jeruſalem*, Acts ix. 2. namely, to be puniſhed.—All theſe things, the Jews who were preſent at his defence before Agrippa in Cæſarea, well knew. He therefore called on them in this public manner to atteſt the truth of them, becauſe they were clear proofs of his bitter enmity to the Chriſtians; and demonſtrated that his forſaking the party of the chief prieſts, and going over to the Chriſtians, whereby he ſubjected himſelf to the

 hatred

hatred of the Jews, could be owing to nothing but to the appearing of Jesus to him on the road to Damascus; of which he gave Agrippa an account in the remaining part of his speech, ver. 12.—15. At the same time he told him, that Jesus said to him, *I have appeared to thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee* afterwards.—19. *Whereupon, O king Agrippa, I was not disobedient to the heavenly vision:* 20. *But shewed first to them of Damascus, &c. that they should repent and do works meet for repentance.* He added, ver. 22. That in his discourses to the Jews and Gentiles, *he said no other things than those which the prophets and Moses did say should come;* 23. *that the Christ should suffer, and should be the first who should rise from the dead, and should shew light to the people, and to the Gentiles.*—The apostle having given this account of his conversion to Christianity, and of the doctrine which he taught after he became a Christian, the one appeared so rational, and the other so consonant to the writings of Moses and the prophets, that Agrippa entertained a favourable opinion of Paul, and declared that he had done nothing worthy of death, or of bonds.

No. XXXIV. pag. 395. *The island was called Melitè.* Bryant, Observ. on Ancient History, contends, that this island was not Malta, because Malta is not in the Adriatic sea, notwithstanding Bochart endeavours to prove it to be so. But it was an island belonging to Dalmatia, called anciently Melitè, but is now called Mleet by the Sclavonians, and is subject to Ragusa. In support of his opinion, Bryant cites ancient authors, who in enumerating the Adriatic islands, mention Melitè very particularly, and say that it was 20 stadia distant from Corcyra Melæna; and among the rest Pliny, Nat. Hist. lib. iii. c. 26. who reckons it among the Adriatic islands, and adds, *Unde Catulos Melitæos appellari Callimachus autor est.*

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